

A N
E S S A Y

For instructing
CHILDREN

O N

Various useful and uncommon Subjects:

Being a Collection of *plain Compo-
sures in Verse*, adapted to form and cul-
tivate the Minds of YOUTH, and
to improve them in KNOWLEDGE,
PIETY, and VIRTUE.

*By an Aged Person, who takes a Pleasure in con-
versing with and teaching Children, and who
aims at having his Offspring well initiated in
profitable Knowledge.*

Recommended by
The Rev. Dr. DODDRIDGE.

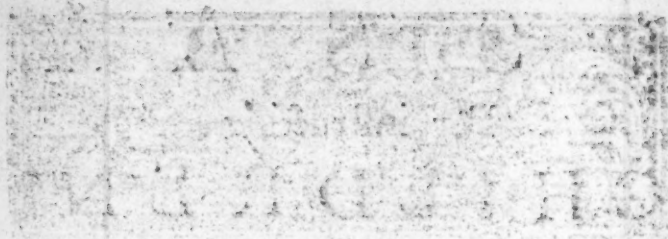
PROVERBS XXV. II.

*A Sentence, fitly spoken, may take hold
Of lovely Youth, and prove a Mine of Gold.*

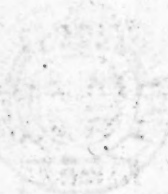
E X O N:

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SARAH BRICE, in Gandy's-Lane.

MDCCLXIII.

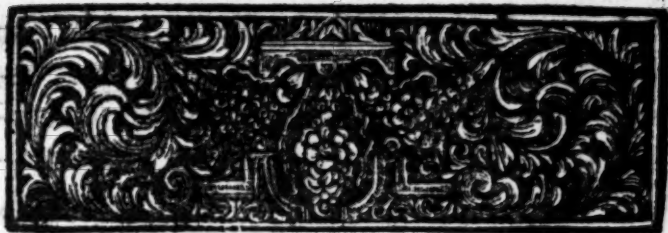


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An introductory Preface

By the Rev. Dr. P. D.

Northampton, Dec. 20. 1742.

IN my agreeable Tour through the *West of England* last Year, among many other most valuable Friends, I had the Pleasure to meet with the Author of this little Book, *whose Mind I found engaged on a new and uncommon Method for Childrens Instruction*, and who entertain'd me with many of the Pieces of which it consists, and gave me a Specimen of the Effects of this Scheme of Education, with which I could not but be surprized, in a little Grandchild of his, who repeated, with a wonderful Readiness and Exactness, a great Number of those Verses (among many others) which probably may be omitted here.

It was very natural for me to desire, for the Use of *my own Children*, a Copy of several of those Papers, which were so happily transcribed in the Memory, and furnished such a Stock of *various Knowledge*, at an Age when few Children can read readily and distinctly.

I perceived many of 'em were of such a Kind as to contain *Hints* of pleasant and useful Conversation, of such a *great Variety* of Subjects, of which Children, while very young, *seldom bear*; and those Hints such as might lead them on insensibly into farther *Improvements* of considerable Importance.

In this View I was very little disposed to criticise on the Poetry, which, in such Sort of Compendiums, is of little Moment (as indeed *Chronological Canons*, where the *Rhythms* and the *Versification* is much more defective, are generally used without any Exception on that Account).

At the same Time I *proposed* the Printing of a few Copies for the *Benefit of others too*. And as this my Friend hath now done it in Compliance with my Request, I cannot refuse, on my Part, to comply with
his,

his, in letting the World know, that it is by *my Desire* that they now see the Light.

There are, indeed, several Pieces added, (as I judge, by what he tells me of the Number of Sheets printed,) which I have not had the Pleasure of *perusing*, and the Press hath proceeded too fast to admit of some little Alterations in some of the rest of 'em, *which I should have propos'd*, so that I cannot pretend to make myself responsible for the Exactness of every Thing that occurs.

But I question not, that the Papers I have not seen are written with *the same Spirit*, and animated with *the same good Design* as the rest.

As for the Language, if it be *plain, easy, and familiar*, I suppose few will think it was necessary to be solicitous about the *Elegance of the Poetry*. The ONE Part of Light in which it is to be consider'd is, how fit it may be at once to *entertain* and to *instruct* Children; and I doubt not but it will be found well calculated to answer that *noble End*, and the more so, for what some may be ready to censure.

The Minds of those little Creatures are certainly capable of *earlier* and *larger Improvements* than many imagine ; and the Neglect of them is grown so fashionable among many, whose *plentiful Circumstances* give them the greatest Leisure for it, and *whose Time* is often their insupportable Burthen. This is the Reproach of *the present Age*, and will, I fear, be the Shame and Ruin of *the next*.

This Neglect is the more inexcusable, as so many pretty little Things, of one Kind and another, are published among us for the *Assistance* of those who desire to attend to *this pleasant Care*. In this Number I hope the Reader will find *these Essays*, which I have been the Occasion of *putting into his Hands*, and in which I heartily wish him *Entertainment and Profit*.

P. Doddridge.

The



The AUTHOR'S

P R E F A C E

A N D

Sentiments about an early
E D U C A T I O N.



Having found by Experience how susceptible Children are of entertaining Ideas of one Kind or other into their Minds, even at the first Dawnings of Reason, and having had the Pleasure to observe how early and prettily some of 'em would eccho back agreeable Lessons, it hath inclin'd me (in my retired Old Age when past Moses's Standard of Life) to take some Pains in composing a few plain Instructions to train

up, in Knowledge and Virtue, the little Offspring who fall more immediately under my own Inspection.

And finding the Attempt to succeed much beyond what I imagined or expected, I resolved to employ some Part of the little Time I had before me in forming their Minds, and instilling into them some new Thoughts on various Subjects; and as I observed Poetry was easier learnt and longer retain'd by Children than Prose, I have turned my Sentiments into plain Verse, the better to assist them.

This hath insensibly led me on from one Composure to another 'till they swell'd to a burdensome Number, too many either to teach, or get into Memory, or to give Copies of; nor could I resist the Importunity of several worthy and judicious Friends (some of whom have been concerned in a higher Sphere of Education), who, having perused these Papers, persuaded me to let them see the Light, and not permit them to die with the Author, since they thought 'em likely to be useful, and that the Want of Elegance, and a polite and modern Stile, would merit Excuse, when 'tis consider'd that they are calculated for the Use of Children related

ted to a private Family, to whom a familiar Plainness is best suited, and for whom they were primarily and are chiefly intended, being willing to leave them this small instructive Legacy, with a Desire that whoever pleaseth may share with 'em in the Benefit of it.

I cannot but remark that as a sharpen'd Wedge rightly enter'd and enforc'd will stretch its own Way, and open an extensive Entrance, so the first Impressions on a Child, tenderly nurs'd up and improv'd, will by Degrees enlarge the Mind, and open a Field for a ranging Fancy to expatiate in a thousand Speculations. And devout Mr. Herbert well observes :

The Man who looks on Glass
May on it F I X his Eye,
Or, if he pleaseth, thro' it pass,
And THEN the HEAV'NS espy.

So, when the Mind of a Youth, which is as soften'd Wax to the Impression of the Seal, hath got but a Tincture of Knowledge, tho' but faint and indigested Ideas, scatter'd and confus'd Notions, his eager Thirst for Improvement may inspire and excite his Endeavours to arrive at greater Attainments.
Thus

Thus a Man, who was blind from his Infancy, when restored to his Sight, is at first greatly surprized and pleased with the Light of a Candle; but how much more is he ravish'd when he beholds the Sun in its Meridian Glory, and by it sees the Advantages and Opportunities before him to enrich and adorn the noble Faculties he is possessed of!

Those who have attained the highest Degrees in the Learned World were first beholden and indebted to the kind Assistance of their Relations, Tutors, or Friends, whose Abilities and Inclinations led them early to impress their Memories with proper Lessons and Maxims, which gradually increas'd like the Morning Light, and like Leaven spreads itself, still diffusing its Influence, till it had put 'em on the most material Enquiries.

And 'tis to be lamented that many Men of a fine Genius, and of bright Natural Parts, who might have been eminently useful, and made a shining Figure in their Age, for Want of such needful Precaution, have spent their Lives blindfold like Moles hid under the Earth, or wasted their Time in Vice and Folly, perishing like the Brutes divested of Reason. They have enter'd on the Stage of Life in Ignorance, past thro'
it

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it in Obscurity, and gone off the World as unprofitable Burdens of it.

So fatal hath been the Consequences of neglecting Children, and leaving hopeful Youth destitute of proper and seasonable Assistance, that (I should think) a favourable Construction may be put on any new Attempts that are made by fresh Essays to prevent the Mischief, and to furnish their Minds with Knowledge.

It must be own'd that the World is blest with many and excellent Helps to promote this necessary Work of a right Education. Among 'em none more deservedly celebrated, useful, and acceptable, than those publish'd by the Rev. and Learned Dr. WATTS, (in whom the Effects of an early Education have shone forth) his happy Genius this Way hath surpass'd all others, and his Compositions (sacred to Virtue) are admirably well adapted to this End, to whose Rays I own I am greatly indebted for Light.

Yet those Essays of mine, in a lower Stile and new Method, upon uncommon Subjects, intermixt with some odd Speculations, and diverting Amusements, may suit many, both Tutors and Learners, of a Rank with the Composer.

My

My meddling with the Greek and Hebrew Tongues, in the Friday's Lessons, may likely be censured as impertinent, and as an impracticable Task for Children (while young) to learn, or get any Advantage by; but I can assure my Friends (on Trial) that I have found it practicable, and, at Seven or Eight Years of Age, have with Pleasure impressed those Lessons on the Minds of attentive Youth; and not only these Amusements about Languages, butmost of the herein recited Composures, and as many more Versions of select Parts of Scripture, Essays on domestick, relative, and rural Affairs, and about other various Occurrences of Life and Conversation (the Products of a working Fancy) which are not here inserted.

And if by a Spark of Fire, struck with a Flint, a useful and instructive Light may be rais'd, and great Improvements gain'd, why not in this Point also, especially by young Students, when grown up in Years and having made some Advances in Learning and Virtue? For when the Ice is once broken, and the Seas are free, with Ease you may ply the Oars, and with Diligence gain the Port you aim at.

*And what more worthy an ingenious Student's Search or Acquaintance than the
Divine*

P R E F A C E. xiii

Divine Original Dialect of the Scripture Records, which is the sure Standard of Truth, and the Christians unerring Guide to Glory?

Metbinks, I view the ardent Zeal of some aspiring Candidates for Learning, whose Hearts burn within them to get within the Veil, that they may taste this pure Manna at first hand, and drink in from the Fountain's Head the Knowledge of this Language of Canaan.

The refreshing my own Memory, enlarging my Thoughts, and improving myself in Knowledge, hath been no small Inducement to my engaging in those Contemplations, pleasing myself with the Prospect, that some well-disposed Children would receive Advantage hereby, especially when some happy Genius hath farther cultivated this Design to lay a right Foundation for Learning.

Permit me to use the Motto of a Great Man not long since deceased, (I mean the late Lord Chancellor KING) who was my Co-temporary, and with whom for more than Forty Years I had the Honour and Happiness of an intimate Acquaintance, viz. Labor ipse Voluptas. I think the Pleasure of im-
pro-

proving the Minds of others well repays the Pains, and is of itself a delightful Recompence.

Variety and Novelty are often Vehicles to those who are Young. They are the more easily allur'd hereby to receive Instruction, nor will this little Collection at all interfere with, but rather be subservient to, those other Master-pieces to promote Learning.

I therefore adventure them abroad to publick View, hoping that a kind Reception will be given to this small Collection, and that it will animate some abler and more skilful Pen to enforce and carry on this needful and excellent Design, that young Persons may be carefully train'd up in their early Days, and instructed to promote their own Welfare, to honour the God who made 'em, grow in Virtue, adorn their Age and Country, and be useful in the several Stations where Providence may place 'em.

May the Blessing of God attend all such Endeavours, and 'twill be an abundant Pleasure and Satisfaction to one who expects in a little Time to go off this Stage of Life ; yet, while in it, is desirous to
show

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shew himself a Friend to Mankind, and to contribute his Mite, that those who shall survive him may see the rising Generation flourish, and greatly increase in Usefulness, in Wisdom, and in Favour with God and Man.

John Vowler.

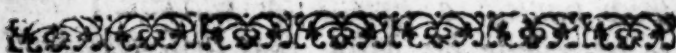
Exon, January the 1st,
Anno 1742-3. Ætat. 75.

*In the 10th and 11th Stanza of Numb. 44,
Page 67, read*

ON t'other Side the Line do lie,
Just as far off, our *Antæci* :
Our *Periæci* view the Light
In a Meridian opposite.

Yet is their Latitude the same,
While those th' *Antipodes* we name,
Who are so odly plac'd, their Feet
Directly against ours do meet.

To



To the Author.

*By a Friend, who had perused some
of his P O E M S.*

A Ttempts to kindle Knowledge in young
Minds,
So corresponds with Sacred Writ's Designs,
The laudable *Intention* doth unfold
A Scheme, deserves Applause in shining Gold ;
To free the *pinion'd Soul* and give it Wings
To mount the *Skies*, and view *celestial Things* ;
Enlarge the *Faculties*, refine the *Taste*,
And rescue golden Sands from running waste.
So ravishing to see the radiant Sun
Scatter the Fogs of Darkneſs, fill the Throne
Of penetrating Reason in bright *Youth*,
Conducting noble Powers to Sacred *Truth* ;
To benefit *themselves*, to ſerve their *God*,
To bleſs the *preſent Age*, to tread the Road
That leads to Glory, Mankind to befriend,
And gain an Happineſs that ſhall not end.
The ſpreading Influence of this kind Eſſay
Will uſeful Light to *learning Minds* convey:
The tutor'd *Virtuous* ſhall in riſing *Age*
Improv'd hereby in Gratitude engage.
Tranſciant and trivial proves all *earthly Praise*,
Heav'n crowns ſuch Labours with immortal
Bays.



*A Verse may find him who a Sermon flies,
And turn Delight into a Sacrifice.*

Herbert.

An Address to Parents and Tutors to train up Children early, and in useful Learning.



SINCE it is of so great Importance to the Education of Children that their Instructors should have a tolerable Capacity for, an Inclination to, and a Delight in the Employment, and be appriz'd of the Benefit that Youth will acquire, Families will gain, Communities will reap, and the Publick in general will be blest'd with hereby, These following plain Composures are address'd to such Parents and Tutors who are willing to contribute their Endeavours to promote Childrens Learning and Usefulness in the World.

A

Parents



I.

*Parents and Tutors earnestly address
Youths Minds to form, and make 'em wise
[and blest.]*

PROVERBS xxii. 6.

*Train up a Child in the Way he should go, and
when he is old he will not depart from it.*

Train up a Child when young
In Virtue's charming Ways;
Th' Impressions will continue long;
He 'll love 'em all his Days.

The Savour of Good Things
Will still affect the Mind:
Thence Pleasures flow, Perception springs,
And heav'nly Skill's attain'd.

Now bend his Thoughts to learn,
And set the Bias right;
Teach him his Int'rest, to discern
How Knowledge brings Delight:

What Treasures there are found
In searching after Truth;
What Praise and Honour richly crown
The thoughtful studious Youth.

He'll flourish and come on,
Giving Example bright,
Diffusing Lustre, like the Sun,
With his Meridian Light.

His

His hoary Head shall shine,
 Begirt with Glory round,
 When in this Course of Life divine
 His setting Sun is found.

His Offspring shall arise,
 And fill their Father's Room,
 Spreading his lovely Name and Ways
 Thro' Ages yet to come.

II.

Instructors taught how Youth are caught,
 And drawn with Pleasure to gain rich Treasure.

Young Twigs you may with Ease command :
 When stubborn grown too stiff they'll stand.
 Allure Youth in their dawning Age.
 Their Minds too soon you can't engage.

With candid Words, and Methods mild,
 To Wisdom's Rules attract a Child.
 Seize its first Thoughts, and set them right,
 Then Learning's relish'd with Delight.

Sacred Ambition in them raise
 To struggle for this heav'nly Prize.
 Most pleasing 'tis to God and Man
 To see Life's Race so well began.

Swift after Knowledge Youth will run,
 When their Affection to't is won.
 With Gentleness and tender Love
 Their growing Genius sweetly move.

With tempting Toys set Rivals on ;
 Excite their Skill at *Pro* and *Con*.
 Of ev'ry pretty Turn take hold
 To form their Souls in Virtue's Mould.

Approve what's aim'd well, and applaud
 The Progress of the striving Lad.
 Wink at small Errors ; condescend
 To set 'em right, Instruction lend.

Acquaint Youth what prodigious Gain
 And Pleasure will reward their Pain ;
 What beauteous Charms adorn the Wise,
 Who Virtue chuse, and fly from Vice.

Tell them what Glory and Renown
 Will the ingenious Student crown.
 What others have attain'd at, shew :
 Set bright *Examples* in their View.

Mind them how fast their Hours do fly ;
 That they are *mortal*, and must *die*,
 Yet have *immortal Souls* to dwell
Eternally in *Heav'n* or *Hell*.

Apprize them of the *Worth* of *Time* ;
 What Folly 'tis to waste their Prime,
 To let that *Sun*, which should shine bright,
 Sink in a dark and dismal Night.

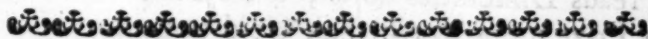
Convincè them that you love 'em well,
 And aim their Knowledge should excell,
 That beautiful their Lives may shine,
 When grac'd with Qualities divine.

Nor

Nor doth the *Teacher* lose his Pains,
Instructors reap delightful Gains.
 Ages to come will bless the Hand
 Which train'd up Heroes, to withstand

The Pow'rs of *Hell*, and to maintain
 The Cause of *G O D* and Rights of *Men*.
 Like useful Stars they'll gain a Name
 Resplendent with the Sons of Fame.

And, *Phoenix*-like, from you shall rise
 (When you are mounted to the Skies)
 A Race of Worthies, that shall bless
 The *CHURCH*, and *STATE*, and *UNIVERSE*.



III.

*A warm and vigorous Zeal,
 For Learning will prevail.*

THE happy Youth, who hath a Mind
 To make a Figure 'mongst Mankind,
 And would to Honour's Temple rise,
 Rank with the Virtuous, Blest, and Wise,

Must call to Mind he's *little lower*
Than A N G E L S are, possess'd with Power
 To know himself, t' adore his *G O D*,
 Hath Faculties to tread Heav'n's Road,

Is next a kin to a blest Spirit
 Who Light and Glory doth inherit.
 He must *resolve* to take due Pain
 Wisdom's Accomplishments to gain.

He that hath Science at Command
 In Presence of a King may stand,
 Receive Commands, display his Skill,
 With Honour Embassies fulfil.

He scorns to herd with fordid Souls,
 Leaves in Contempt unlearned Fools.
 His Aims at Virtue's Crown aspire.
 No less sufficeth his Desire.

The Sluggard's Lion from him flies ;
 He drives him by his piercing Eyes ;
 Treads Difficulties down, takes Pain
 A Prize more worth than Gold to gain.

With such a Zeal his Mind is fir'd,
 Recruiting Strength, he's never tir'd.
 Wisdom he'll have ; cost what it will,
 He'll gain the Summit of the Hill.

Thence he looks down on idle Drones,
 And with Compassion hears their Groans,
 Toiling in Darknefs, all bemir'd,
 Reaping what slumb'ring Souls desir'd.

The Prize thus gain'd, he looks around
 His Prospects, and Delights abound.
 From Dangers safely now he's guarded,
 His happy Labour's well rewarded.

IV.

*Youth taught t'improve their Prime,
T' be wise and good betime.*

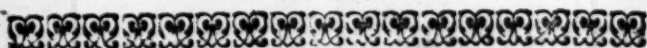
Rise early: Read: Exert your Pow'r
Wisdom to gain, your Minds to store
With useful Knowledge, Skill divine;
That, Seraph-like, your Life may shine,
And share in SOLOMON's blest Part,
A wise and understanding Heart.

With graceful Eloquence express
The Sence of what you speak in Verse;
A Pause, and Emphasis. Display
A Genius bright in what you say.

Instructive Stories will improve
Minds that do pleasant Converse love.
If Fancy takes Delight, to try,
Indulge its Aims to versify.

Teach your Companions; let them find
'Tis right to whet each other's Mind.
Let your Talk profit, Conduct, charm:
You'll grow in Virtue, Vice disarm.

Thus please your GOD, delight your Friends,
Gain Love, and Bliss that never ends.



V.

Instructions to improve the Memory.

'Tis worth a Student's Pains to try
Some Rules to aid the Memory.

IF *Mem'ry's* Art you would attain,
It will require some Thought and Pain.
Your *Ears* and *Eyes*, your *Head* and *Heart*,
Must be employ'd, and take their Part.
Each *learning* Sense Discretion gains,
The *Heart* embrace'th, the *Head* retains.

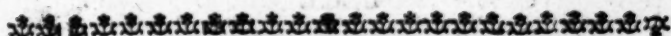
Keep clean your Mind from *trifling Things* :
Where *these* prevail *Confusion* springs.
Lewd and romantic *Dreams* refuse.
Subjects *sublime* and noble choose.
Then *Virtue's* Maxims with great Pleasure
You'll gain, and in this *Store-house* treasure.

This *useful Faculty* delights
Where *Truth* and *Harmony* invites.
Things brighter shine, and longer hold
When cast in a *poetic Mould*.

Instructiong *others*, you will find,
Tends greatly to enlarge the Mind ;
To *rivet* and *familiarize*
What if neglected sinks and dies.

Then put in *Practice* what you *know* :
You're blest, and shall be ever so.

Short



VI.

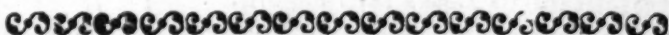
Short Instructions to direct a young Scholar.

*Sæpe rogare, Rogata tenere, Retenta docere ;
Hæc Tria Discipulum facient superare Magi-
strum.*

L Earn what you're taught, *ask* Questions oft'.
Retain in Mind what Skill you've gain'd.

Then *teach* your Brother, or any other.
These Methods mount to rich Account.

Scholars grow wise by Exercise.
Thus they'll outdo their *Teachers* too.



VII.

Rules to direct a Student well
In Arts and Science to excel.

*Surge, precare, stude, contempla, currito, prande,
Lude, stude, cœna, meditare, precare, quiesce.*

Surge.

I F you would Wisdom's Treasures find,
Then *early rise*: Engage the Mind.

Precare.

For Help Divine to *Heav'n* address.
Thence Skill's obtain'd, and *thence* Success.

Stude.

Stude.

Intensely read; imploy your *Thought*.
With Pains and Care is Learning got.

Contempla.

Consider. 'Tis a Mine of Gold:
'Twill pay the Search a Thousand-fold.

Currito.

A little while a *walking go*.
Relax the Mind; unbend the Bow.

Prande.

Then take *Refreshments*. Yet your *Meal*
Must not your *Time* too freely steal.

Lude.

Let chearful *Play* be next admitted.
By mod'rate *Mirth* you're better fitted.

Stude.

Refresh'd, to *Books* retire again.
Your Knowledge will enlarge amain.

Cæna.

Be not too long at *Supper-time*.
Mind Learning is the chief Design.

Meditare.

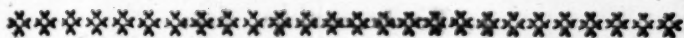
Then *meditate*; Recount what's past.
Resolve your Hours shall not run waste.

Precare.

To th' *Oratory* next retire;
Contemplate *Heav'n*, conclude with *Pray'r*.

Quiesce.

Thus well-dispos'd may *take your Rest*,
True Wisdom gain; and then you're blest.



VIII.

*A Specimen of some short Lessons for
young Beginners:*

O R,

Twelve Rules for Youth to give 'em Light
To learn what's Good, and practise Right.

Youth taught

1. *To devote themselves to Virtue.*

HAppy the Youth who doth his First-Fruits
[bring,
And consecrate to GOD his early Spring
Of Life and Thought, who strives to form his
For Heav'n, Felicity with him to find. [Mind

2. *To shun Vice.*

Shun Idleness, the cursed Root of Vice,
Whence Shame, Disgrace, and Poverty do rise;
Yet worse than these, deplorable you'll find,
Is Ignorance, and Poverty of Mind.

3. *To be thrifty.*

Save what you can. Contrive with prudent Care
Costly superfluous Trifles to forbear.
Employ your Head and Hands, stick not at Pain;
Plenteous Supplies by Industry you'll gain.

4. *To*

4. *To be healthy, &c.*

Would you be healthy, rich, and truly wise,
Useful, and vig'rous, flourish all your Days,
Rise early, labour, put a ready Hand
And chearful Heart to answer God's Command.

5. *To redeem Time.*

If you would rescue Time from running waste,
Fix well your Tho'ts, and rightly set your Taste
Averse to loathsome Vice ; Things noble relish ;
Let serious Subjects your Discourse embellish.

6. *To employ it well.*

Mark how the transient Hours do fly away,
Nor Art nor Force can make a Moment stay.
Youth's future Happiness and Credit stands
On right Improvement of their golden Sands.

7. *To be cautious.*

For converse Friends you can confide in choose ;
In keeping Secrets Circumspection use. [Eyes.
Mind, Hedges have their Ears, and Downs their
Caution is good, when List'ners would surprize.

8. *To excel in Arts.*

If you in Arts and Science would excel,
Take Pains to understand and do Things well ;
Yet more illustrious will your Labours shine,
When they display themselves in Things divine.

9. *To live easy.*

Keep Conscience clean, avoid all Broils and Strife,
 Forgive Offences, lead a virtuous Life ;
 Delight in doing Good, and be content
 With what Allotment Providence hath sent.

10. *To prosper in the World.*

Devote to sacred Use Part of thy Store,
 And let Compassion prompt to help the Poor,
 So shall thy Wealth have plentiful Encrease,
 And God shall crown thy fruitful Life with Peace.

11. *To attain Long-Life.*

Would you live long, be blest with happy Days,
 Prosper and flourish in your State and Ways,
 Then give your Heavenly Father Rev'rence due,
 Your Earthly Parents love, and honour too.

12. *To prepare for a Change.*

Mind you are mortal, soon your Life will end,
 Get your 'Counts ready, make the Judge your
 For launch into Eternity you must, [Friend ;
 Where's Shame to Sinners, Glory to the Just.





PART II.

LESSONS for YOUTH.

IX.

Rules, Examples, and Encouragements,
set before them to make SOLOMON'S
happy Choice of *Wisdom*.

*The Child's Resolutions
To direct its first Motions.*

SINCE I've a noble Soul
With heav'nly Pow'rs adorn'd,
And like to perish as the Fool
If not for Virtue form'd.

Since now's the proper Time,
If e'er I will be wise,
To gain Instruction in my Prime,
I'll shake off all Delays :

With Diligence improve
My Tutor's Care and Pain,
His Counsel take, Instruction love,
Discretion to attain.

I'll strive with all my Heart
To practise *Wisdom's* Rules ;
I'll act this wise, this glorious Part,
And not be rank'd with Fools.

On

X.

On the several STAGES of Human Life.

[ver:
BY a *Child* when *born* you nothing can disco-
 You'll see at *Five* of what Things 'tis a
 Lover.

At *Ten*, if e'er, *Good-Temper* will appear.
 His *Beauty's* brightest 'bout the *Twentieth* Year.
 At *Thirty*, then, his *Strength* is full increas'd,
 His *Wisdom* about *Forty* is at Best.
 At *Fifty* he is reckon'd *rich*, if ever :
 When come to *Sixty* satisfy'd, or never.
 At *Sev'nty* sinking, bending to the *Grave* :
 And *Vanity* through ev'ry *Stage* you have.
 Short is *Man's* Life ; his *Days* are full of *Sorrow* ;
 Springs like a *Flow'r* to-day, and dies to-mor-
 row.

XI.

The Ease, Profit, and Pleasure of Learning.

'**T**IS worth my utmost Pain, *Discretion* to
 attain.
 The learning *Wisdom's* Ways, richly the *Toil*
 repays.
 In gaining *Virtue's* Treasure, there's charming
 Wealth and Pleasure.
 Hence useful *Knowledge* springs ; Delight and
 Joy it brings.

Now,

Now, since I may command this Art by Sleight
of Hand,

I'll ply it more and more my *Mem'ry* well to store.
'Twill be my wisest Part to learn good Things
by Heart.

This will incite my Mind still *greater Things* to
find.

To *heav'nly Views* my Soul aspires,
And there I'll center my Desires.



XII.

On ALEXANDER's Saying,

viz.

' *I am more indebted to my Tutor ARISTOTLE,
' who taught me Philosophy, than to PHILIP
' my Father, who gave me the Kingdom.*

THAT Great Commander the famous
ALEXANDER

Who conquer'd Kingdoms, brought all Rivals
under,

Yet wept for other Worlds t' extend his Arms,
This HERO, ravish'd so with *Wisdom's* Charms,
Esteem'd his Tutor ARISTOTLE's Pains

To form his Mind to *Knowledge* greater Gains,
And higher Honour, than when he put on
His Father PHILIP's Crown of *Macedon*.

In *Humane Learning* would a Pagan shine ?

And shall not *Christians* strive for *Light Divine* ?

God's *sacred Oracles* claim supreme Regard !

Well learnt and practis'd, yield a rich Reward.
Man's

XIII.

Man's chief End is to glorify GOD,
and to enjoy him forever.

*Man's chiefest End is God to glorify,
Live to him here, be blest with him on high.*

Begin betimes to fear the Lord,
To love his *Law*, to learn his *Word* ;
To know the *Value* of your *Soul*,
How *swift* your Hours away do roll ;
To grow in *Knowledge* and in *Grace* ;
To seek God's Favour and his Face ;
To fly from *Sin*, to speak the *Truth* ;
To bear the SAVIOUR's Yoke in Youth ;
The *Son of Righteousness* to kiss ;
To tread the Path that leads to Bliss ;
Make God your Portion and your Friend ;
To Glory all those Measures tend :
Your Happiness shall know no End. }

XIV.

Instructions for Young People

*To guide their Tongue
From talking wrong.*

I.

IN pleasant *Converse* so your *Talk* adorn
As to cast off the *Chaff*, preserve the *Corn*.

B

2. *Per*

2.

Present your Friends the *Flow'r*, reject the *Weed*.
He pares his Apple who will cleanly feed.

3.

Shun shameful *Lies*, and wanton *Tales* of Fools :
Guard against *Slanders* : Keep to *Virtue's* Rules.

4.

Aim to *improve* your Friend by ev'ry *Story*.
Enrich your *Minds*, and then your *Tongue's* your
Glory.

XV.

*A pretty Lad 'twill happy make
When rightly taught his Steps to take.*

O H ! 'tis a most reviving Sight
To see a lovely *Youth* delight
In *Virtue's* Ways, to set his Mind
Knowledge and *Happiness* to find.
To see him kneel to GOD in Pray'r,
To sit, and learn with list'ning Ear ;
To walk the Paths where *Wisdom* is,
And run the Race that leads to Bliss ;
To see him swim against the Stream,
Stretch ev'ry Limb, to reach his Aim.
When dang'rous Snares, like Floods, surround,
He stems the Tide, maintains his Ground ;
Stands like a Rock, dares to repel
The vile Assaults of *Earth* or *Hell*.

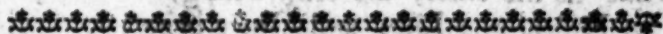
When

When he's distress'd, he's not *dismay'd*,
But flies for Help to G O D, his Aid.

To view his spiritual *Armour* on,
Depending on C H R I S T 's Strength alone,
Ent'ring Heaven's Gate by holy Strife,
Contending for the Crown of Life ;

On Wings of *Faith* to Glory rise,
Mounting above in Songs of Praise.
Behold him on the *Conq'ror's* Throne,
In Triumph wear the *Victor's* Crown,

And, like a *Star*, in Splendor shine,
With Rays of Light in Joys divine.
The Parent's Heart quite ravish'd leaps
To see him love and tread those Steps.



XVI.

The Gains of Wisdom.

Si Christum discis, satis est si cætera nescis.
Si Christum nescis, nihil est si cætera discis.

Learn C H R I S T to know, then Wisdom's Prize you
All other Knowledge without this is vain. [gain.]

A Paraphrase on *Proverbs* iv. 6, 7, 8, 9.
and *Prov.* viii. 17, 18, 19, 20.

If I Celestial Wisdom gain,
The richest Treasure I obtain.

Since G O D hath made me little low'r
Than *Angels* are, and giv'n me Pow'r

To understand the Things reveal'd,
And hath not heav'nly Light conceal'd,

Why should my high-born Faculties
In Darkness rest, and Light despise,
And not look upwards, to behold
What Wonders *Wisdom* doth unfold ?

The *Heav'ns* proclaim my Maker's *Skill* :
His *Oracles* declare his *Will*,
Invite me to make God my Friend,
Whose Favour is my highest End.

They tell me Wisdom is the Way,
If e'er I hope to win the Day ;
That 'tis the chief, the only Thing,
Can Light, and Life, and Glory bring.

Shall I, then, grovel in the Dust ?
In brutish sensual Pleasure rest ;
Neglect to know the Things sublime,
And lose my precious Soul and Time ?

Shall I, who am for *Heav'n* design'd,
Thus blindfold choose to be confin'd,
When God hath told me 'tis my Part
Wisdom to seek with all my Heart ?

Obtaining this, I may be bold
To pour Contempt on earthly Gold,
And scorn the brightest Things on Earth,
To shew a Prize of equal Worth.

With radiant Light she doth abound ;
Riches and Honour's with her found ;

She

She cloaths the Soul with Robes divine;
Her Ornaments of Grace do shine.

A Crown of Glory too she brings,
Surpassing far the Crowns of Kings.
Then chuse, and love, and tread her Ways,
She'll guide and bless thee all thy Days.

She'll lead thee to Seraphic Throngs,
Instruct thee in their heav'nly Songs,
Visions of Glory to enjoy
With GOD throughout Eternity.

XVII.

II. TIM. iv, 7, 8.

*I have fought a good Fight, I have finished my
Course, I have kept the Faith. Henceforth
there is laid up for me a Crown of Righteous-
ness, &c.*

I'LL learn the Art of *War* divine,
And in my spir'tual Armour shine,
Satan's dark Empire to bring down,
And CHRIST's to set upon the Throne.

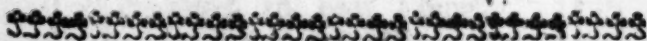
At Heav'n's *straight Gate* I'll fix my Eye,
Resolve to walk the *narrow Way*.
To hit the *Mark*, and win the *Prize*,
Earth's flatt'ring Baits I will despise.

Trusting in CHRIST, I'll keep the *Faith*,
 Believing what the *Scripture* saith;
 Then shall I gain in Heav'n secure
 A *Crown of Righteousness* most pure,

Which GOD, the Righteous Judge, shall give
 To all who to his Glory live.

Each faithful Soul, who longs to see
 His Saviour come, shall share with me.

He'll end the Toil, reward the Strife,
 Compleat all with the Crown of Life.
 Mountains may melt, and Rocks remove,
 But firm is his eternal Love.



XVIII.

*Some Scripture Heroes of Renown
 Who in their Youth wore Virtue's Crown.*

THE Scripture Record sets in View
 Patterns for Virtue not a few,
 Who *Wisdom's* Rules chose in their Youth,
 Adher'd to God's most sacred Truth.
 Like sparkling Stars they give us Light
 To see our Way, and guide us right.

ABEL.

How acceptable in GOD's Eyes
 Was *Abel's* early Sacrifice!

ENOCH.

Immortal Life to *Enoch's* giv'n,
 He walks with God here and in Heav'n.

ISAAC.

ISAAC.

Young *Isaac* meditates in Fields.
Converse divine sweet Pleasure yields.

JACOB.

Jacob the Angel's Force sustain'd,
'Till he the heav'nly Blessing gain'd.

JOSEPH.

Young *Joseph*, lov'd of God, we find
A gen'ral Blessing to Mankind.

MOSES.

Moses the meek, that Hero brave,
From *Pharaoh's* Chains did *Israel* save.

SAMUEL.

To Sacred Service when a Child
Was *Samuel* giv'n: His Pray'rs prevail'd.

DAVID.

David, a Saint of heav'nly Frame,
Compos'd the Psalms, to praise God's Name.

SOLOMON.

How bright in Pow'r and Wisdom shone
God's Fav'rite young King *Solomon*!

JOSIAH.

Blessed *Josiah* in his Youth
Appear'd for God, maintain'd his Truth.

The Three Children.

Three *Hebrew* Worthies chose the Flame.
Therein they own J E H O V A H's Name.

DANIEL.

With what a Faith in heav'nly Aid
Daniel the Lions Den defy'd !

JOHN the Baptist.

John, the Forerunner of our LORD,
 That *Christ* was come proclaims the Word.

TIMOTHY.

And *Timothy*, train'd up for Heav'n,
 Had great Success to's Preaching giv'n.

These in their *Youth* adorn'd their Station,
 And make a radiant Constellation.

JESUS CHRIST.

BUT all their Glories disappear,
 When we with *JESUS* them compare.
 The shining Rays of this bright *SUN*
 Eclipses all that they have done.
 A perfect Pattern none can find
 But his most holy Life and Mind.

Looking to *CHRIST*, the Lamb of *GOD*,
 Then strive to tread the heav'nly Road.



PART



PART III.

Composures for YOUNG PERSONS
of the FEMALE SEX,

To raise an Ambition in them for *Learning*, by setting before them proper RULES and EXAMPLES to beget an early Contempt of *Vice*, and a Love for *Knowledge* and *Virtue*.

XIX.

*A VIRGIN's Safeguard against ev'ry Evil
And sinful Snare of tempting World and Devil.*

THE *Fear* of GOD, when 'tis well fixt
within,

Is the best Antidote 'gainst ev'ry Sin.

Unguarded Mother EVE, void of this *Fear*,

Was soon surpriz'd, and caught in Satan's Snare :

And many of her Progeny to *Vice*,

And *brutal Pleasures*, fall a Sacrifice.

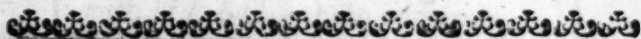
With Caution *Company* and *Converse* choose,

Left feigned *Friends* prove to be fatal *Foes*.

Shun

Shun such Discourse as tendeth to beguile
 A virtuous Mind, and Conscience to defile.
 Act the *wise Virgin*; mind the Lord is near;
 Keep yourselves ready; soon he will appear.

- ‘ But if weak *Females*, Sence and Nature’s
 Fools,
- ‘ When strongly tempted, swerve from *Virtue’s*
 Rules,
- ‘ And in forbidden Paths of Pleasure stray,
- ‘ Leaving the lovely, chaste, tho’ narrow Way,
- ‘ Ruin ensues, Reproach, and endless Shame,
- ‘ And *one* false Step entirely sinks their Fame.
- ‘ In vain with Tears the Loss they may de-
 plore,
- ‘ In vain look back to what they were before;
- ‘ They set, like Stars which fall, to rise no
 more.



XX.

The Philosopher’s Stone.

HERBERT’S Receipt to gain Ten Thousand-fold,
 And to get rich by turning all to Gold:

Or,

Servants instructed to be *wise*,
 Thriving and happy, all their Days.

I CORINTH. x. 34.

Whatever you do, do all to the Glory of GOD.

Redeem your *Morning Hours*;
 Early to G O D address.
 Your *Business* ply with all your Pow’rs,
 Just Care, and Chearfulness.

Give

Give *Masters* Rev'rence due;
 Your *Mistress*' Rules regard.
 Mind, you've in Heav'n a *Master* too;
 H E gives the grand Reward.

Revere *his* just Commands,
 His Word your Standard make:
 Your Welfare in *his* Favour stands.
 DO ALL THINGS FOR HIS SAKE.

This faithful Touch-stone try's
 Th' intrinick Worth of Things,
 When Aims to love, and serve, and praise,
 From *filial Duty* springs.

- ' A Servant with this Clause
 - ' Makes Drudgery divine.
- ' Who sweeps an House, as for GOD's Laws,
 - ' Makes that and th' Action fine.
- ' This is the *famous Stone*
 - ' That turneth all to Gold:
- ' For that which G O D doth touch and own
 - ' Cannot for less be told.

This *Philosophers Stone* hath such *Treasures* unknown,
 They are *wise* and *rich* Merchants who make it
 their own.
 'Tis solid, celestial, and durable *Wealth*,
 Well guarded from *rusting*, or *wasting*, or *stealth*.



XXI.

SOLOMON'S Virtuous Woman.

A Version of the Character SOLOMON gives of the Virtuous Woman, in the 31st Chapter of Proverbs, Ver. 10. to 31.

10. **W**HO can a *Virtuous Woman* find,
Whose Aims at Glory are design'd?
Her Price the Ruby doth excel.
Happy the House where she doth dwell !

11. Her Husband's Heart doth in her trust ;
To him she's faithful, kind, and just.

12. She'll do him good, and cheer his Heart ;
In all his Toils she'll bear her Part.

13. She seeketh Wool, and Flax she gains,
Improves it well with Skill and Pains,

14. And like the Merchantships imports
Her Food from far of various Sorts.

15. She's early up before 'tis Day,
Designs to form, and Projects lay.

16. Her Wealth increast, she views a Field,
And buys it straight, knows what 'twill yield.

She plants it with the choicest Vines ;
Their Grapes produce her fragrant Wines.

18. She tastes the Sweets of Merchandize ;
Works on at Night, doth early rise.

17. With

17. With Strength she girds her Loins, her
Guide dext'rously; her Conduct charms. [Arms

19. Her Hands are to the Spindle laid;
Nor doth she shun the Toils of Trade.

20. She feels the Wants the Poor sustain,
Helps the Distress'd, relieves their Pain.

21. In sharpest Times when Snows abound,
Plenty of all Provisions found,

The Servants Scarlet Cloathing shew
Her Kindness and their Merit too.

22. By her is Silk and Purple worn;
Rich Tapestry her Rooms adorn.

23. Her Husband's Fame's known in the
When he among the Elders sits. [Gates,

24. Fine Linnen's by her skilful Hands
And Girdles wrought, for Foreign Lands.

25. She's robe'd with Honour and with
And well she may rejoice at length. [Strength;

26. Whenere she speaks, her Wisdom shines;
Kindness with prudent Care combines.

27. Her Household's taught and train'd up
No idle Loiterers there must dwell. [well:

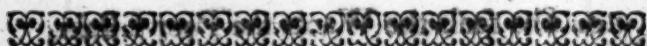
28. Her *Children* (well *instructed*) rise;
Their *Education* gains her Praise:

Nor can the Husband cease to pay
His Gratitude, and thus to say: ----

29. "Tho' many Daughters have well done,
" Yet thou excell'st, and stand'st alone.

30. Fa-

30. " Favour and Beauty soon decays ;
 " But blest is she who G O D obeys.
 31. " Give her the Honour justly due."
 Her Virtuous Works will praise her too.



XXII.

A Catalogue of FAMOUS WOMEN:

WHEN I do read in Sacred Texts
 The Glories of our FEMALE SEX,
 My Soul's in Flame, my Heart's on Fire,
 To tread their Steps I so admire.

EVE was the First embrace'd the Creed
 That CHRIST should *break the Serpent's Head.*

SARAH obey'd kind ABRAHAM's Word,
 With Rev'rence due she call'd him *Lord.*

REBECCA's Grief was quite to Death
 To view the Heathenish Dames of *Heb.*

MIRIAM to MOSES shew'd her Love ;
 Did both a *Friend* and *Sister* prove.

RUTH had a Daughter's loving Heart ;
 From her kind Mother she'd not part.

A Son did HANNAH's Pray'r obtain.
 She gave him up to G O D again.

Brave

Brave ABIGAIL, she durst engage,
And overcome, a Soldier's Rage.

How bright that QUEEN in *Virtue* shone
Who taught and train'd up SOLOMON?

Quite ravish'd too was SHEBA's Queen,
When she'd his State and Wisdom seen.

And Royal ESTHER's Pray'r prevail'd,
That HAMAN's bloody Project fail'd.

SUSANNA gain'd immortal Fame,
Preserv'd her chaste and virtuous Name.

ELIZ'BETH's Babe within her Womb
Did leap for Joy that CHRIST was come.

ANNA the Prophetess did pray,
Address'd to Heav'n both Night and Day.

MARY had CHRIST much on her Heart,
And wisely chose the better Part.

MARTHA believ'd, and told our LORD
He could raise LAZ'RUS by his Word.

That Convert MARY MAGDALEN
Saw JESUS slain, and ris'n again.

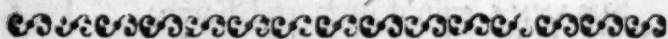
Pious TABITHA did prepare
Warm Garments for the Poor to wear.

TRYPHENA's and TRYPHOSA's Deeds
Refresh'd the Saints, supply'd their Needs.

That

That Famous Lady call'd ELECT
Was with the Robes of Virtue deck'd;
Her *Children* train'd up from their *Youth*
In Paths of *Piety* and *Truth*.

To close up all this Sacred Story
Of Saints renown'd for *Female Glory*;
One of OUR SEX excell'd all other:
She was both *Maiden* and a *Mother*.
From her our Blessed SAVIOUR came.
Ador'd forever be his Name!



XXIII.

*A Catalogue of IMPIOUS WOMEN recorded
in Scripture*

AS *Female Virtues* shine with *Glory*;
Their *Vices* make a dismal Story.
The *Scriptures* set 'em forth in View,
The Sin and Danger to eschew.

Lewd Women, just before the *Flood*;
Spoil'd and debauch'd the *Sons of GOD*.
Vengeance came down and drown'd the World,
And all, save *Eight*, were from it hurl'd.

JOB's fretful Wife her Folly shew'd
In prompting him to curse his *GOD*.

Ah! cruel DELILAH to betray
Brave SAMPSON, to his Foes a Prey!

How

How vile her Character appears
Whom SOLOMON describes, whose Snares
Were spread to draw the *Fool* to Sin,
Blind to the Dangers both were in !

Curs'd JEZEBEL, GOD's Prophets slew,
And Idol-Worship did renew.
O'er *Israel* long she tyranniz'd :
Her Blood to Dogs was sacrific'd.

By ATHALIA's barb'rous Reign,
A shameful Death's her only Gain.

BELSHAZZAR's Queens, that impious Crew,
Like him were struck with Tremblings too.
GOD shook 'em down who dar'd defy
His dreadful Pow'r and Majesty.

HERODIA's Rage could not be fed
But with the blessed BAPTIST's Head.
Her Lufts and Daughter's Pride obtain
To get that glorious Martyr slain.

SAPHIRA dar'd a Lie t' attest ;
But could not fly from Death's Arrest.

But, above all, that *Scarlet Whore*
Who claims o'er Souls a Sov'reign Pow'r,
Drunk with the Blood of martyr'd Saints :
GOD will avenge their long Complaints.

Let me be found among the *Wise* !
With them to Glory may I rise !
Let me at last appear, and stand,
With th' happy *few* at CHRIST's Right Hand,
Attend that Call, *Now come, ye Blest,*
And enter on your heav'nly Rest !



XXIV.

Great Atchievememnts of the FEMALE SEX.

I'LL celebrate the famous Martial Things
Of Female Glory, whereof Hist'ry rings.

When *Jacob's* ransom'd Host march'd through
the Sea

From PHAROAH's Bondage, MIRIAM led the
Way.

DEBORAH did *Israel's* Tribes to Vict'ry lead,
While JAEI struck the Nail thro' SIS'RA's
Head.

ABIMELECH is with a Millstone slain
By a bold *Woman*, who dash'd out his Brain.

The prudent Conduct of an HEROINE brave
Did SHEBA slay, and *Abel's* City save.

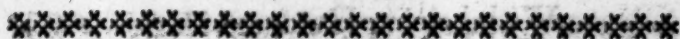
At her Life's Hazard ESTHER did engage
To save the *Jews* from *Haman's* barb'rous Rage.

Armed with Faith divine and Courage bold,
JUDITH on *Holofernes'* Head laid hold.

The *Dragon's* Flood the WOMAN did distress;
But MICHAEL help'd her in the Wilderness.

These Worthy Actions spread the *Female*
Fame:
Our Records many such-like do proclaim.

XXV. *The*



XXV.

The prudent HOUSE-KEEPER's Character.

A Right Economist
 Guides all Things for the best :
 In Prudence she excels ;
 Is thrifty where she dwells.

With Skill she will contrive
 That ev'ry Thing may thrive ;
 Increasing still the Gains
 The Family well maintains.

She knows, the Way to *have*
 Is carefully to *save*.
 Abroad she is no Ranger ;
 To Wasting she's a Stranger.

Her sharp and piercing Eyes
 What's in Disorder spys ;
 And quickly takes Delight
 To set it all to right.

The Rooms appear with Grace ;
 Each Utensil's in Place ;
 All kept well from Abuse,
 Ready and fit for Use.

Her vig'rous active Mind
 Will fit Imployment find
 Time to redeem ; whence flow
Health, Wealth, and Wisdom too.

With helping Hand and Heart
 She acts a chearful Part;
 All sweetly moves around;
 There's no Confusion found.

The Temper of her Mind
 So courteous is and kind,
 That when she doth reprove,
 She gains the Servants Love.

Her Conduct they admire;
 To please her's their Desire:
 And all about her know
 Their Gratitude to show.

They'll love and learn her Ways,
 Which merit Thanks and Praise.
 To Honour *here* it tends:
 In Happiness it ends.



PART



PART IV.

Sabbath Day's Exercise:

CONTAINING

The *young Student's* Scheme
how to imploy and improve his
Time:

And shewing the Division of the
Parts, and Order of the *Books*
in the BIBLE; how it may be
read through in the Twelvemonth's
Time.

Also the History of the APOSTLES,
their Lives and Deaths:

And an Essay on STATED PRAYER,
and on EJACULATORY PRAYER.



XXVI.

The Young Student's Scheme.

*The Youth, resolv'd t'enrich his Mind,
Hath Lessons for each Day assign'd.*

To his TUTOR.

I'LL tell you, Sir, how I design
My Point in Learning to attain.
My slippery *Time* glides off so fast,
Why should a *Day*, an *Hour*, run waste?
On SABBATH-DAYS I'll read, and pray,
And learn what Sacred Scriptures say.
On *Mondays* tell the famous Things
Hist'ries record of States and Kings.
On *Tuesdays* learn Geography,
How Lands, and Seas, and Kingdoms lye.
On *Wednesdays* mount the Upper World,
And view the *Planets* round us hurl'd.
Thursdays I'll Poetry rehearse,
Those Songs and Hymns I've learnt in
Verse.
Fridays with Languages take Pain,
Some *Latin*, *French*, or *Greek* to gain.
Saturdays write, or Figures count,
The Art of Numbers to surmount.

Yet

Yet chearful Mirth and pleasant Play
I'll mingle, ev'ry proper Day.
I'll ply my Oars, improve my Prime,
Strive to be wise and good betime.

*Attaining this, and heav'nly Skill,
Your kindest Wishes I fulfil.*

XXVII.

The Names and Order of the Books of
the OLD and NEW TESTAMENT.

*The Division of the BIBLE into its several
Parts.*

FIVE Books of MOSES *Pentateuch* we
call.

The Twelve that follow are *Historical*.

Five that succeed, in *sacred Verse* com-
pos'd,

And so the LAMENTATIONS are disclos'd.

Four *major* PROPHETS and Twelve *less*
wrote all

The Sixteen Books that are *Prophetical*.

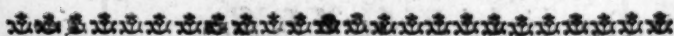
The Four EVANGELISTS and ACTS all
shew

What CHRIST and his APOSTLES
taught to do.

Fourteen EPISTLES have we from
St. PAUL;

Eight from the other Penmen. These
are all

Compleat the Books approv'd Canonical.



XXVIII.

A Register of the *Names*, and the Order
of the *Books*, that compleat the BIBLE.

*The Names and Order fix in Mind;
Then readily the Text you'll find.*

OLD TESTAMENT.

GOD's Word begins with *Genesis* ;
Next *Exodus*, *Leviticus*,
Then *Numbers* and *Deut'ronomie*,
Next *Joshua*, *Judges*, *Ruth*, have we ;
Two Books of *Samuel*, Two of *Kings*,
Two *Chronicles* reciting Things,
Ezra, *Nehemiah*, *Ester*, *Job*,
Then *David's Psalms* (sung round the
Globe),
The *Proverbs* of King *Solomon*,
His *Ecclesiastes*, and his *Song* ;
(The Fifth Evangelist) *Isaiab*,
(With's *Lamentations*) *Jeremiab*;
Ezekiel,

Ezekiel, Daniel, and Hosea;
 Then *Joel, Amos, Obediah;*
Jonah, and Micah, next we read;
Nabum and Habbakkuk succeed.
 Then *Zephaniah and Haggai,*
 And *Zachary, and Malachi.*

NEW TESTAMENT.

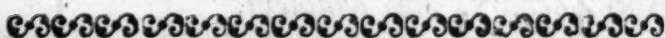
MATTHEW, MARK, LUKE, and
 JOHN record
 The Life and Death of CHRIST our
 Lord.

The *Acts* relate th' APOSTLES Deeds;
 And PAUL's *Epistles* then succeed,
 To th' *Romans* One, *Corinthians* Two;
Galatians and *Epheſians* ſhew
 Each One *Epistle*; and the ſame
Philippians and *Coloſſians* claim;
 But *Th'eſſaly* and TIMOTHY
 Each Two *Epistles* dignify;
 To *Titus*, and to *Philemon*,
 And to the *Hebrews*, each have One,
 JAMES to the Twelve Tribes ſtands a-
 lone.

PETER's *Epistles* we find twice;
 And JOHN's we have recorded thrice;
 JUDE th' Judgment-day to Mind doth call;
 JOHN's *Revelation* finiſh' th all.

Th'eſe

These *Sacred Records* fully shew
What GOD requires, what Man must do
Eternal Life and Bliss t' attain,
Thro' Faith in a REDEEMER SLAIN.



XXIX.

*A Computation how to compleat the reading
of the Bible throughout in the Circuit of
one Year.*

<i>Note, The</i>	Books.	Chapters.
Old Testament	} hath	39
New Testament		27
	—	—
Total	66	1189

THE Year consists of 365
or 366 Days.

Read each Day, for 9 Months, }	810
3 Chapters ——— }	
— for 2 Months, 4 Chapters	240
— — 1 Month, 5 Psalms	150
	—
	1200
	—

January } *Genesis* 50 Cha. } Chapters.
each Day } *Exod.* 40 Cha. } is 90
read 3 Cha. }

Brought

Brought over			90
February	{	Levit. 27, Num. 36, Deut. 34,	97
15 Days 3			
13 Days 4			
March	{	Jof. 24, Judg. 21, Ruth 4, 2B.Sam.55,	104
20 Days 3			
11 Days 4			
April	{	2 B. Kings 47, 1st B. Cbr. 29, half 2d B. Cbr. 18,	94
26 Days 3			
4 Days 4			
May	{	Half 2 B. Cbr. 18, Ezra 10, Nebem. 13, Esth. 10, Job 42	93
Each Day 3			
June	{	The whole B. of Psalms	150
5 Psa. a Day			
July	{	Prov. 31, Eccl. 12, Cant. 8, Isaiab 66,	117
A day abt. 4			
August	{	Jer. 52, Lam. 5, of Ezek. 36 Cha.	93
Each Day 3			
Septem.	{	of Ezek. 12, Da. 12. 12 min. Prophets 67	91
Each Day 3			
Octob.	{	Mat. 28, Mark 16, Luke 24, John 21,	89
Each Day 3			
Novemb.	{	Acts 28, Rom. 16, 2 B. Corin. 29, Gal. 6, Eph. 6, Philip. 4	89
Each Day 3			
Decemb.	{	Colof. to the Bible's End	82
A day abt. 3			
		Psalms and Chapters	1189
		XXX. The	

XXX.

The Names and Order of the TWELVE
APOSTLES,As represented by the Evangelist
MATTHEW, Ch. x. Ver. 2.

PETER, then ANDREW, JAMES, and
JOHN,
PHILIP, BARTHOLOMEW; next come on
THOMAS, and MATTHEW, JAMES the
less,
Then JUDE, SIMON, (and MATTHIAS.)

XXXI.

An Account of the Lives and Sufferings
of CHRIST'S APOSTLES.

*The Twelve Apostles glorious Names obtain;
They liv'd and dy'd for Christ, and with
him reign.*

PETER Salvation preach'd thro' Christ
who dy'd:
With Courage bold at Rome was crucify'd.
ANDREW,

ANDREW, his Brother, with like Firmness
stood,
And, with like Death, his Witness seal'd
with Blood.

JAMES *major* at *Jerusalem's* renown'd,
Beheaded there, with Martyrdom he's
crown'd.

Beloved JOHN long Gospel Light displays,
At *Patmos* prophecy'd, dy'd full of Days.

PHILIP for Christ counts all the World
but Loss,
At *Hieropolis* dies upon the Cross.

BARTHOLOMEW did in *Armenia* strive
To make the Saviour known; he's flea'd
alive.

THOMAS, confirm'd in Faith, preach'd
without Fear;
Peirc'd thro' the Heart, dy'd by the
bloody Spear.

MATTHEW in *Africa* doth Christ pro-
claim;
He's by a Soldier with an Halbert slain.

JAMES *minor* Gospel Truths bravely main-
tains,
'Till with a Club the *Jews* beat out his
Brains.

JUDE

JUDE in *Arabia* preach'd; he did fortell
The Judgment-Day; on th' Cross a Vic-
tim fell.

SIMON in *Persia* did the Gospel shew;
And there he dy'd by Crucifixion too.

MATTHIAS (to whom JUDAS' Place was
giv'n)

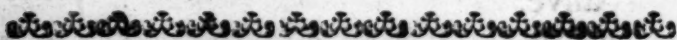
In *Ethiopia*'s slain; thence went to Heav'n.
In Love and Zeal for Christ th' Apostle

PAUL,
Living and suff'ring, seems to equal all.
These dy'd in Faith, the Twelve Founda-
tions laid

Whereon the *New Jerusalem* is staid.

Triumphing with their Saviour now they
shine;

Their Joys and Allelujahs all divine.



XXXII.

A short History of the Death of CHRIST'S
APOSTLES.

Their Fore-runner, the Proto-Martyr STE-
PHEN

Was ston'd to Death, and led their Way to
Heav'n.

PETER, JUDE, ANDREW, PHILIP,
SIMON dy'd

As glorious Martyrs; all were *crucify'd*:

By

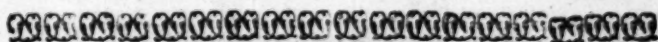
By th' Ax beheaded PAUL and JAMES the
Great ! [beat.

JAMES *minor's* Brains out with a Club were
MATTHEW was slain by a cruel Halber-
dier,

THOMAS *piere'd* thro' the Heart by a bloo-
dy Spear.

MATTHIAS, who did JUDAS's Place ob-
In *Ethiopia* was a Martyr slain. [tain,

Blessed BARTHOLOMEW was flea'd alive,
JOHN dy'd in's Bed, who did the rest sur-
vive.



XXXIII.

*A Paraphrase on the Rev. Dr. WATTS's
Heads of a Method for Prayer, who
saith, viz.*

- ' The chief Parts of Prayer are these
 - ' Eight, viz. *Invocation, Adoration,*
 - ' *Confession, Petition, Pleading, Self-*
 - ' *resignation, Thanksgiving, and Blef-*
 - ' *sing*: All which he expresseth in this
 - ' short Verse. —
- ' Call upon GOD ; adore ; confesse ;
 - ' *Petition ; plead ; and then declare*
- ' You are the LORD's ; give Thanks, and
 - ' *blesse ;*
- ' And let Amen conclude the Pray'r.

IN-

INVOCATION.

WITH reverend Awe, with holy
 Fear,
 The Great *JEHOVAH*'s Throne draw
 near.
 Invoke his Name; implore his Aid;
 Trust in his Word; be not dismay'd.

ADORATION.

His *infinite Perfections* own.
 Angels proclaim them round his Throne.
 Stretch every Pow'r to give him Praise.
 In heav'n-like Adorations rise.

CONFESSION.

Conscious of Guilt, confess your Sin;
 Lament how faulty you have been;
 With contrite Soul and broken Heart,
 Own GOD's Displeasure's your Desert.

PETITION.

Address to Heav'n for Light divine,
 GOD reconcil'd, on you to shine,
 With Peace and Pardon, Grace, and Skill
 To know his Mind, and do his Will.

PLEADING.

PLEADING.

Plead your own Wants, his boundless
Grace,
That *JESUS*' Merits may take place,
The faithful Promise GOD hath made,
That *CHRIST* should *break the Serpent's*
Head.

SELF-RESIGNATION.

From strict Religion never swerve:
Resign your Souls without Reserve:
Make full Surrender to the LORD;
To love his Law, obey his Word.

THANKSGIVING.

The highest Gratitude is due
To him that hath distinguish'd You
From Brutes and Pagans, and from those
Who have their own Confusion chose.

BLESSING.

Ascribe all Glory, Pow'r, and Praise,
To Him, who ADAM's Race would raise
From dreadful State, and mount above
To be the Objects of his Love.

XXXIV.

On Mental EJACULATORY PRAYER.

*A Glance to Heav'n by short Ejaculations
Sets right the wand'ring Thoughts on fit Oc-
casions.*

*A transient Wish, breath'd from a Heart
sincere,
Is known to GOD, and notice'd as a Pray'r.
An Arrow wing'd with Faith may pierce the
Skies,
And thence (draw darted down) divine Sup-
plies.*

A Specimen of short occasional Ejaculations to Heaven.

1. *For the Morning.*

A Wake, my Pow'rs! look up and bless
that Name
Who guards thy Life, sustains thy feeble
Frame!

2. *On joining in Prayer.*

Affect my Soul, O GOD, with solemn
Awe,
When I, t'adore and worship, near Thee
draw!

3. *Going*

3. *Going to Church.*

Open my Eyes, and let thy Word take
hold

Of *Heart* and *Soul*, and yield an Hun-
dred-fold!

4. *In singing God's Praises.*

Enlarge my Heart, O GOD, to praise
that Name

Angels exalt, *Seraphic Souls* proclaim!

5. *On Man's noble Nature.*

Form'd *Angel-like* by Thee, O King of
Kings,

Let me not stoop to base, to sordid Things!

6. *On the Value of the Soul.*

Fix in my Mind that *Souls* must not be
sold

For Pleasure, Grandeur, nor for Heaps of
Gold!

7. *On the Preciousness of Time.*

Teach me, my GOD, how Happiness
depends

On rescuing precious Time for virtuous
Ends!

8. *On the Worth of Wisdom.*

Give me the *wise*, the *understanding Heart*,
To know my GOD, to choose the better
Part!

9. *To guard against vain Thoughts.*

Thy shining *sacred Truths*, LORD, let me
prize,
And turn away my Thoughts from *Vani-
ties*!

10. *Against sinful Passions.*

Affect my Pow'rs, and charm me with thy
Love,
That sinful Passions may not in me rove!

11. *Against a lying Tongue.*

Let me despise a false and *lying Tongue*,
And hate the Talk that tends to what is
wrong!

12. *Against ensnaring Company.*

Give me the Grace and Courage to decline
Ensnaring Company who tempt to Sin!

13. *In Time of Sicknefs.*

Let me not loiter in my Christian Race,
Since *Troubles, Sicknefs, Death* come on
apace!

14. *For Protection at Night.*

In GOD's *protecting* Arms let me be blest!
Trusting in Him, I'll lay me down to Rest.

15. *For Preparation for Death.*

So let me spend my *Life*, and *finish well*,
That I with GOD in Heav'n may ever
dwell!



PART V.

Monday's Lessons, on modern HISTORY.

A brief Account of the Kings and Queens of *England*. History of *England's* Conversion to the Christian Faith. Of the Twelve Monarchs since the Reformation. Of Q. *Mary's* Reign, and the Martyrs who suffer'd in it. Also JACOB's Predictions of the Twelve Tribes of *Israel*

XXXV.

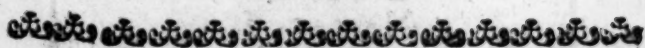
*A right Succession of our Kings
Chronology in Order brings.*

In *England* since the CONQUEST

FOUR Normans; then Eight Saxons	
reign'd;	12
Three of <i>Lancaster</i> ; they resign'd	3
To Three of <i>York</i> ; and these gave place	3
To Five who reign'd of <i>Tudor's</i> Race;	5
Four <i>Scots</i> succeed of <i>Stewart's</i> Train;	4
Then <i>William, Anne, and Brunswick's</i> Line.	4
	3

D 3

XXXVI. Kings



XXXVI.

Kings and Queens of *England*.

The Line of the NORMANS, 1066.

WILLIAM the Conqueror, WILL his Son,
HENRY, and STEPHEN, held the
Throne. 4

SAXONS.

The Second HENRY, RICHARD, JOHN,
HENRY the Third, in Course came on:
Three EDWARDS next. The *Saxon Race*
With th' Second RICHARD quits the Place 8

LANCASTER.

Three HENRIES of *Lancaster Line*
Succeed, and then to *York* resign. 3

YORK.

TWO EDWARDS, with RICHARD the Third.
Of PLANTAGINETS no more is heard. 3

United in the TUDORS.

TWO HENRIES, EDWARD, MARY, BESS;
And then the TUDORS Line did cease. 5

STEWARTS.

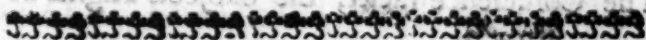
JAMES, CHARLES, the Second CHARLES,
and JAMES;
With these Four *Scotts* end STEWARTS
Names. 4

NASSAU, &c.

WILLIAM and ANNE the Way enlarge
 For BRUNSWICK's First and Second
 GEORGE

In all $\frac{4}{31}$

May Britain long enjoy this Line,
 And every Providence combine
 To make both King and Kingdom shine.
 1742.



XXXVII.

A short History of GREAT BRITAIN.

Great Britain's *History* doth display
 What Thanks to God we ought to pay.

I'LL sing the Glories of our *British* Isle,
 On which kind Providence doth with Bless-
 ings smile.

At first 'twas *Pagan*, worshipping the Devil,
 Form'd for Idolatry, and every Evil.

Yet found by Gospel-light the Way to Heaven,
 And how Salvation was by JESUS given,

Taught the true God, instructed to adore him:
 And brutish Idol-worship fell before him.

D 4

But

But when the *Romish* Tyranny prevail'd,
This Light sat in a dismal Cloud, and fail'd;

Its Votaries crusht, its heav'nly Martyrs slain,
Idolatry and Superstition reign.

Pope's Pardons pick'd the Pockets of Lay Fools,
Made Civil Magistrates their murdering Tools,

The Bible's banish'd; Priests exalt the Notion
That *Ignorance is the Mother of Devotion*:

The Conscience rackt, the Subjects Rights de-
stroy'd,
Monks, Nuns, and Mendicants our Wealth
enjoy'd.

When plung'd in deep Distress, God did ap-
pear,
And brought again the glorious Gospel here,

And with it every Blessing we possess,
Freedom and Plenty, Liberty and Peace.

The Light broke forth, as shines the rising Sun;
Its radiant Influence thro' the Kingdom run.

Relicks and Image-worship were suppress'd:
From Papal Yoke we're with Deliverance blest,
Safe on a Rock the Reformation's seated,
And all Attempts of *Rome* and Hell defeated.

*Let us not forfeit by our Sins those Favours,
But to preserve them use our best Endeavours.*

XXXVIII.

*Twelve English Monarchs since the Reformation,
Their Reigns had different Aspects on the Nation.*

BOld as a Lion HENRY led the Way:
Rome fell; the Reformation won the Day.

EDWARD, JOSIAH-like, shew'd his Zeal [for
God,
Brought Popery down, the Paths of Virtue trod.

MARY, her Hands in Martyr's Blood were
stain'd.

GOD quench'd her flaming Zeal, and short
the reign'd.

ELIZ'BETH did reign long, and Glory gain,
Help'd the Reform'd, and bravely conquer'd
Spain.

JAMES was a treacherous Prince, despis'd of
all:

He rais'd the Nation's Foes by 's Subjects Fall.

CHARLES by Intestine Wars lost Life and
Crown;

And with them *Monarchy* itself came down.

The

The Second CHARLES, bewitch'd to *France*
and Pleasures,
Rush'd headlong to advance the Papists Measures:

So th' Second JAMES, of *Stewart's* Line the
last.
All their Four Reigns in wild Confusion past.

WILLIAM, as MOSES, sent and bless'd by
Heav'n
To save these Realms, when up to Slav'ry giv'n.

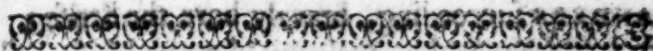
ANNA in glorious Wars gain'd high Renown.
By a perfidious Peace 'twas all o'erthrown.

GEORGE came, and rescued from devouring
Jaws
Our threaten'd Freedoms, Properties, and Laws.

Long may our Sov'reign GEORGE the Second
reign,
His Honour and the Kingdom's Rights maintain,

Prosp'rous Events his glorious Aims attend,
An heav'nly Crown succeed when this shall end.

Then may his Royal Offspring fill the Throne,
Flourish and shine, the Cause of Virtue own,
Preserve our Liberties, our Trade, and Peace;
Their own and Nation's Glory still encrease.



XXXIX.

*In deep Distress, G O D brought Salvation,
Rescued from Rome our sinking Nation.*

QUEEN MARY, fill'd with *Romish* Rage,
Did with the Papal Pow'rs engage
To root the Reformation out.
But G O D brought better Things about.

Her brutal Bishop, bloody BONNER,
Destroy'd G O D's Saints in such a Manner,
As if he thought to overcome
All that oppos'd the *Whore of Rome*.

But from their Sufferings did arise
A radiant Light, that fill'd the Skies,
Expos'd her Shame, expell'd her Force,
Brought Gospel Liberty of Course.

Thus, Phoenix-like, afresh there springs
A Race of Saints, do glorious Things,
Root out *Rome's* Idol, break its Pow'r;
The true Religion they restore.

XL.

*A List of glorious Martyrs slain
In cruel MARY's dreadful Reign;
Brave Heroes of the English Nation,
Who pass'd through Flames for Reformation.*

First Reverend ROGERS takes the bloody
Field:
Truth was his Girdle, *Faith* his trusty Shield.

SAN-

SANDERS succeeding, bravely bore the Strife ;
He kiss'd the Stake, welcome'd eternal Life,

These broke the Way. Then heav'nly HOOPER
trod
This Path, and in the Flames ascends to God.

TAYLOR and TOMKINS, true to *JESUS'*
Cause,
At Stake despise their Persecutors Laws.

GLOVER and LAWRENCE rather chose to die
Than sell the Truth for vile Idolatry.
And holy BRADFORD did rejoice to see
For him a Martyr's Crown prepar'd should be.

The faithful FARRER with a constant Mind
In Martyrdom to CHRIST his Soul resign'd.
RIDLEY, renown'd for Faith and Skill Divine,
Did in Disputes and under Torments shine.

CRANMER at Stake bold in the Flames did
stand,
And shew'd his Zeal for GOD with Heart and
Hand.

True-hearted LATIMER kept Heaven in View,
Predicted Gospel-Light should spring anew.

The famous PHILPOT at the Stake did choose
To own his Faith, and pay to God his Vows.

WHITE, WADE, and WATTS, and many
Hundreds more,
Past this Red-Sea, and got to Canaan's Shore.

Elijah's

*Elijah's Chariot lifts their Souls on high:
There the Three Hebrew Worthies they espy,
And join the Thousands of the glorious Throng
Of martyr'd Saints in their seraphic Song.*

*To Him who wash'd us in his precious Blood,
And paid his Life for ours, to do us Good,
Be everlasting Thanks and Praises given
By his Redeemed Ones in Earth and Heaven.*



XLI.

*The Prospect MARTYRS had in View,
When for GOD's Truth their Zeal they shew.*

When in Records a View I take
Of *Martyrs*, slain for *JESUS'* sake,
I can't but ask, what shou'd inspire
Those *HEROES* to embrace the Fire;
That Terrors should not make them yield,
Nor Deaths, nor Torments quit the Field?

'Tis plain, they saw their Passage lay
Through Flames, to win the glorious Day:
Were sure of Victory. *Faith* could tell
These must be born or *Flames* of *Hell*.

Their glorious *LEADER*, and the Cloud
of faithful Followers *home to Blood*,
Had fir'd their Souls with Zeal and Love.
They broke through Flames to mount Above.
Their Int'rest in Him they'd maintain,
With whom they hop'd to live and reign.

They

They knew the Price their Souls had cost,
 Nor for the World would have 'em lost :
 But lov'd their Saviour, and could trust
 He would preserve and raise their Dust.
 And make them *Kings* and *Priests* on High,
 To reign with Him eternally.

Methinks I *see* them cloath'd in White,
 Their Robes outshine the Sun in Light.
 I *hear* their Songs ! Their SAVIOUR's Name
 In Strains of Triumph they proclaim.
 Their Joys I *feel* : His dear Embraces
 Doth raise a Lustre in their Faces.

I *taste* their blest, their heav'nly, Food :
 They feast on a REDEEMER's Blood.
Sweet Odors from their Sufferings rise
 Like Incense of the Sacrifice.

Behold, the *Judge* of All draws nigh ;
 Angels attend him through the Sky.
 His Vengeance wakes, his Thunder rolls ;
 His Terrors sink the *Guilty Souls* :

While the *Redeem'd* with Songs of Praise
 In Triumph at the Right-hand rise,
 Millions of Blessings *Saints* of ev'ry Nation
 Derive from *CHRIST*, the King, who brings
 Salvation.

JACOB's Predictions of the Twelve Tribes of Israel, Gen. xlix. V. 1. to 27.

V.1. **P**rophetick dying JACOB doth to all
His Sons foretel what shou'd to them
befal. [vade,

V.3. REUBEN, who durst his Father's Bed in-
His Birthright lost, and is a Subject made.

V.5. SIMEON and LEVI, in Revenge combin'd,
Scatter'd in Israel have their Lots assign'd.

V.8. JUDAH the Birthright and the Sceptre
gains; [Loins.

The blest MESSIAH's promis'd from his

V.13. While ZEBULON is portion'd near the Sea,
For building Ships to make for Trade a Way,

V.14. Tame servile ISSACHAR Freedom refuses,
To Burdens bends. (with Rest) he Tribute
chooses. [Part,

V.16. DAN, Hero-like, shares a more glorious
The Serpent's Wisdom and the Lion's
Heart.

V.19. GAD will succumb under superior Strength,
But Victor rise, shall overcome at length.

V.20. ASHER's design'd to cultivate the Fields,
Abounds with Plenty, Royal Dainties yields.

V.21. And NAPHTALI, loose as the pleasant
Hind, [kind

Gives goodly Words; to all his Brethren

V.22. JOSEPH's a fruitful Bough, whose Bran-
ches spread [Head.

With plenteous Blessings pour'd upon his

V.27. Beloved BENJAMIN in Wars must toil;
Secur'd of Conquest, he'll divide the Spoil.

PART

P A R T VI.

Tuesday's Exercise.

Essays on GEOGRAPHY and GEOMETRY, to prompt Youth to learn the *Maps* and *Globes*, and to inform them with some Notions of the *Creation*.

Also a Poem of the different State of *Free Britons* from that of the *Slaves* and *Negroes* in the *American* Islands.

XLIII.

GEOGRAPHY, *intermix'd with* HISTORY.

IF we the World survey, we must divide
It in *Four Parts*; a *fifth's* unknown beside.
EUROPE and AFRICA are the *Two least*,
The first for Learning, Arts, and Arms, the *best*.
ASIA in Scripture-Story's most renown'd.
AMERICA, there the richest Mines are found.
EUROPE excells: Here CHRIST is preach'd and
nam'd;

A Saviour through Ten KINGDOMS he's proclaim'd:
Four of them *Protestant*, broke off from *Rome*,
Free from their Bondage and their dreadful
Doom.

Great-Britain, Sweden, Denmark, Prussia, gain'd
The Victory and Deliverance so obtain'd.

But

But *France* and *Poland*, *Spain* and *Portugal*,
Sardinia, *Sicily*, are *Rome's* Vassals all.

These haughty Monarchs sneak to *Tripple-Crown*
 As Slaves, and dare not say their Souls their own.

Three mighty EMPIRES are in *Europe* found,
 The *German*, *Russian*, *Turkish*; all abound
 With num'rous Troops : When plung'd in
 dreadful War,

They threaten Ruin where their Armies are.

Four COMMON-WEALTHS, or Free Estates,
 are here :

The *Dutch* and *Switzers* bought their Freedoms
 But *Genoa* and *Venice* still remain [dear.
 Bigots, subjected to the Papal Chain.

O'er most of EUROPE reigns the *Scarlet Whore*,
 Invested with the Popish Princes Pow'r.

Rome is her Seat, and Ruin will attend her
 In God's due Time, and none will dare defend
 her.

Great-Britain is the Fav'rite happy Isle [smile.
 Where Peace and Plenty, Truth and Justice
 Here famous Cities are as you can fix on,

London, and *Bristol*, *Norwich*, *York*, and *Exon*.
 Rich Towns and Harbours, Rivers in great
 Number, [Humber.

The *Thames*, *Tay*, *Severn*, *Medway*, *Trent*, and
 Here Cattle, Corn, Mines, Trade, and Ships
 abound :

The Treasures of all Kingdoms' with us found.

But, above all, God's Statutes to us giv'n :

Happy the Nation favour'd thus by Heav'n !

Our Help is only in JEHOVAH's Name,

Who form'd this World, and built its wond'rous
 Frame.



XLIV.

G E O M E T R Y.

On the GLOBES.

I'LL sing my MAKER's wond'rous Name,
Who built and rules this glorious *Frame*.
Wisdom's display'd in every Line :
His Power and Goodness brightly shine.

This *lower World* is measur'd forth
By *Latitude* from *North* to *South*.
From the *Equator* to each *Pole*
Ninety *Degrees* contain the *Whole*.

The *Longitude*'s from *East* to *West*,
Shews the Sun's Rising and his Rest ;
Yet wants more Light, still lies conceal'd :
'Tis hop'd in Time 'twill be reveal'd.

Earth's Magnitude's esteem'd at Venture
Eight Thousand Miles strait thro' the Centre.
The Altitude of *Sol* doth shew
When Days have many Hours or few.

This *Globe* is cover'd by Five *Zones*,
One Burning and Two Frozen ones.
The other Two have temperate Air,
With moderate Heat excelling far.

An *Hemisphere* we use to call
Each Half of this inferior Ball.
The *Barometer* doth declare
The Rise or Fall of th' *Atmosphere*.

From

From the *Twelve Signs in Zodiac's Belt*,
Thence the Sun's annual Warmth is felt.
The *Horizon* is that Circle round
Of Sky that seems to touch the Ground.

The *Zenith* o'er our Heads is shown,
To th' *Nadir* point directly down.
From th' one to the other 'tis, we find,
Descends the *Perpendicular Line*.

Thirty Two Ways the *Compass* points,
Help in Distress to Mariners grants.
The Loadston'd *Needle* points the North :
To Sailors 'tis of signal Worth.

Th' *Antipodes* are those whose Feet
In a strait Line against ours meet :
Our *Summers* flourish in their Prime,
While they pass thro' their *Winter Time*.

Th' *Antæci* walk against our Side ;
Half the Globe's Distance they reside.
When we in *Sol's* bright Rays delight,
The *Periæci* have their Night.

Fire, Water, Earth, and Air, we name
Four *Elements*, whence all Creatures came.
Sun, Moon, and Stars, and Planets move
Guided by Influence from Above.

Who will not fear thy glorious Power,
Great GOD? Thy Name let all adore.
If th' Outer-Court so radiant shine,
How bright's thy Palace all divine !

XLV.

A Description of the miserable State of the Negroes, and other Slaves that are employed in cultivating the British Settlements in the AMERICAN ISLANDS.

THose fruitful Isles with Fish and Fowl
abound,

Here the sweet Cane and smoaky Plant are found,
Near the *Equator*, with *Sol's* Beams befriended,
With Hurricanes and sultry Heats attended.

Yet cooling Breezes do refresh the Air ;
Fine Rivulets and Water-springs appear ;
Their Guardian Rocks Attacks from Foes disdain,
And bid Defiance both to *France* and *Spain*.

By *Britain's* free-born Sons they are possess'd,
By wretched *Negro Slaves* manur'd and dress'd :
Thousands of Souls like Pismires strive, and toil
To rack its Bowels, and enrich its Soil.

Yet 'tis a dismal Sight when we behold
MEN with *Immortal Souls* as Vassals sold,
MEN rank'd next *Angels*, and with Reason blest,
Bearing *God's Image*, form'd for endless Rest,

Priz'd worth the Purchase of a *Saviour's Blood*,
Bought for *Brute Beasts*, and vilely under trod.
To see the fainting Slave, some furious Masters
Swelling in Rage and Wrath on slight Disasters :

To

To view the Gore stream down the Wretches
Sides,

Yet no Compassion shewn by him that rides :
To hear the Groans of *Human Brutes* when tir'd,
Yet still with Insults *lash'd*, still Work *requir'd* :

To hear *God's Name* *propban'd*, his Likeness
curst,

With horrid Oaths their threat'ning Passions
burst.

In vain it is to urge Heav'n's sacred Laws,
There's none to interpose to plead their Cause.

The golden Rule is gone ; *Humane* Restraints
Afford no Remedy to their Complaints.

O! blessed BRITONS, you enjoy your own ;
No Subject tyrannizes, nor the Throne.

Oh! happy *Liberty* ! thy glorious Charms
I hug with thankful Heart and grasping Arms.

Freedom I value ; 'tis of highest Worth ;
Heav'n's Path it points ; 'tis Paradise on Earth.

With Gospel Light surrounded, lo! we stand,
Divinely blest, in our *Emanuel's Land*.

My Soul adores ; 'tis ravish'd with my Station
Here in God's House, in Prospect of Salvation.



P A R T VII.

 Wednesday's Speculations.

*On Wednesday mount the Upper World,
And view the Planets round us hurld. —*

On the *Ecliptic Line*, the *Ptolemean*
and *Copernican* System, and Course of
the Planets; borrow'd from Dr. WATTS.

To which is added, A Composure on
WRIGHT's *Celestial Machine*, a Description
of BRIDGE's *Microcosm*, of a fine *Sun-Dial*,
and on the *Barometer*.

*The Ecliptic Line, or the Sun's yearly Path
thro' the Zodiack.*

‘ **T**HE *Ram*, the *Bull*, the heavenly *Twins*,
‘ And, next the *Crab*, the *Lion*
‘ *shines*,
‘ The *Virgin*, and the *Scales*,
‘ The *Scorpion*, *Archer*, and *Sea-Goat*,
‘ The *Man* that holds the *Water-pot*,
‘ And *Fish* with glittering *Tails*.

ARIES

ARIES, the Ram, —	March,	} Northern Signs 6.	} 3	} Ascending Signs.	
TAURUS, the Bull, April,					
GEMINI, the Twins, —	May,				
CANCER, the Crab, —	June,	} Southern Signs.	} 6		
LEO, the Lion, —	July,				
VIRGO, the Virgin, —	August,				
LIBRA, the Balance, —	September,		} 3	} Descending Signs.	
SCORPIO, the Scorpion, October,					
SAGITARIUS, the Archer, November,					
CAPRICORN, the Sea-Goat, December,		} 6	} 3		
AQUARIUS, the Watere., January,					
PISCES, the Fishes, —	February,				

*The Seven Wandering Stars, call'd the
Seven Planets.*

**THE SUN, the MOON, SATURN, JUPITER,
MARS, VENUS, MERCURY.**

‘ According to the *Ptolomæan*, or *Vulgar*
‘ Philosophy, the *Earth* is the Centre: And
‘ the *Planets* are then in this Order describ’d.

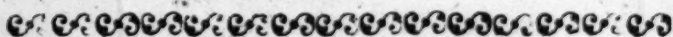
‘ **T**HE *Earth*, the Centre of the World,
‘ Sees all the Planets round her hurl’d,
‘ the *Moon* keeps always near :
‘ Then *Merc’ry*, *Venus*, and the *Sun*,
‘ And *Mars* and *Jove*, their Circuits run,
‘ and *Saturn*’s highest Sphere.

‘ According to the *Copernican*, or new Phi-
 ‘ losophy, (with which Sir *Isaac Newton* con-
 ‘ curs) the *Sun* is the Centre; then ’tis thus:

‘ **F**irst *Saturn*, *Jupiter*, and *Mars*,
 ‘ Then rolls the *Earth* among the Stars,
 ‘ And round the *Earth* the *Moon*.
 ‘ *Venus* and *Mercury* are next,
 ‘ The *Sun* is in the Centre fixt,
 ‘ And makes a glorious Noon.

The Course of the Planets on the above Scheme.

‘ **S***aturn* in Thirty Years his Ring compleats.
 ‘ Which swifter *Jupiter* in Twelve re-
 peats. [spends,
 ‘ *Mars* Three and Twenty Months revolving
 ‘ The *Earth* in Twelve her annual Journey
 ‘ ends.
 ‘ *Venus*, thy Race in twice Four Months is run.
 ‘ *Merc’ry*, for this Three Months demands. The
 ‘ Its Revolution finisheth in one. [Moon



XLVI.

On Mr. *Wright’s* Great ORRERY, or Cele-
 stial Machine.

In Wright’s Celestial Machine.
The Wonders of our GOD are seen.

I Thank you, Sir, for getting me
 A Prospect of this ORRERY.
 My Soul immortal doth aspire
 For Light among the Stars t’inquire.

Know-

Knowledge of Heav'nly Things, I find,
 Will raise the Thoughts, enrich the Mind,
 Give us right Notions of our GOD,
 Instruct to tread the Heav'nly Road.

Methinks, my Fancy o'er it rolls;
 My little Arms can reach the Poles.
 Thousands of Miles I comprehend;
 And yet with Millions there's no End.

I mount above, survey the Skies,
 And view the Sun in's golden Rays.
 And all the Planets round him shew
 What an Almighty GOD can do.

Saturn's and *Jove's* Nine Satelites
 All circling round their Orbs invites
 To nice Attention. Pow'r Divine
 In all their Forms and Motions shine.

So *Mars* its constant Course rolls on,
 And *Mercury* circles near the *Sun*.
 Between the Two doth *Venus* shine:
Earth round the *Sun* doth keep its Line.

Just as the *Moon* surrounds our Globe,
 In constant varying of her Robe,
 In *Silver* or in *Sable* Changes,
 Her Light or Influence round us ranges.

But since these Things dissolv'd shall be,
 And Time shall wear 'em all away,
 I'll stretch my Sails, I'll catch the Wind,
 And give the Reins to a thirsty Mind.

I'll soar aloft, 'till I discern
 Who fram'd those Wonders: *Him* I'll learn,
 And love, and praise that *King of Kings*,
 Whence universal Nature springs.

XLVII.

*The curious Things in Bridge's Microcosm
 So please my Fancy that I'm loth to lose 'em.*

I.

U^Nder a Canopy of Arms
 The Musick of the *Muses* charms:
 Their, and their Minstrels, Motions shew
 What an ingenious Hand can do.

2.

The *winged Squadron* next appear:
 Sweet Melody then fills the Air.
 With fluttering Wing and warbling Throats
 They seem to sing harmonious Notes.

3.

Then *Orpheus* with his Harp advances;
 His *Brutal Train* are all in Trances.
Merc'ry and *Fame* as Guardians stand,
 Trophies of Victory on each Hand.

4.

The *Ptolomaic* Scheme comes next,
 And *Earth's* here in the Centre fixt,
 The Heav'nly Orbs all circling round:
 But this is inconsistent sound.

3. Sir

5.

Copernicus's Scheme shews plain
The *Sun* in th' Centre must remain,
And all the Planets round *him* hurl'd;
Among 'em also rolls our World.

6.

Next you've a View of *Sea* prevailing,
Boats, Pinnaces, and Ships, all sailing;
Coaches and Horsemen, Carriers Carts,
All trav'ling, shew the Maker's Arts.

7.

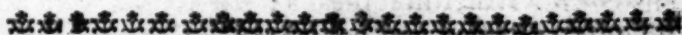
So doth the *Swan* with's turning Neck,
The hunted *Duck*, with th' *Dog* at's Back;
The foaming Stream, the rattling Mill,
And *Spindle* with its whirling *Wheel*.

8.

The dexterous *Workmen*, in the Yard
Of Carpenters, deserve Regard;
Who shall excel there seems a Strife,
So like is every Thing to Life.

9.

Such Musick and so many Motions
Supply the Tho'ts with pleasant Notions.
In *Mechanry* 'tis rare to find
Such Masterpiece of any Kind.



XLVIII.

On a fine Mathematical SUN-DIAL.

THIS Masterpiece of Art displays
The Times of Day in different Ways.
No less than Fourteen Prospects shew
What Hour at various Parts you view.

Four

Four Dials, form'd erect, point out
How 'tis the *Sun* maintains his Route ;
How the *Equator* 'twixt the *Poles*
From *Capricorn* to *Cancer* rolls.

Four concave Dials shew the Way
Some Kingdoms measure out their Day,
How *Salem*, *It'ly*, *Babylon*,
With *Britain* have their Hours come on.

Four sloping, or reclining ones,
Explain *Sol's* Progress through the *Zones*,
The Difference notes ; the Hours express
Each Quarter of the Universe.

The convex Dials shew us where
Sol triumphs in his Hemisphere ;
What Regions have his Light and Heat ;
How Darkness flies in swift Retreat.

This curious Globe it doth discover
Where *Day* prevails and when 'tis over ;
Where *Midnight*, *Morn*, or *Ev'ning* Shades,
O'er Kingdoms reign, or Seas invades.

This Oracle defies Mistakes,
Truth to a Tittle still it speaks ;
Tho' often clouded and benighted,
Yet never from its Honour frighted.

' Thus *Loyalty* is still the same,
' Whether it win or lose the Game ;
' True as a Dial to the Sun,
' Altho it be not shone upon.

XLIX.

On the BAROMETER.

*Barometers instruct the Eyes,
And teach us to be Weather-wise.*

THE *Weather-Glass* shews when the Air
Is *rough* and *foul*, or *fine* and *clear*.

When at the *Centre* it doth stand,
Soon *changing Motions* are at hand.

If one *Degree* the *Glass ascends*,
To *calm* and *fair* all Nature tends.

The next *Advance* it gives no less
Than *Life* and *Joy* to th' *Universe*.

And when the *highest Point* we gain,
Of *Drought* and *sultry Heat* complain.

But when the *Silver-Cord declines*,
Its *sinking* shews approaching *Rains*,
Reviving *Show'rs*, refresh the *Air*,
And *Fields* in chearful *Green* appear.

At next *Degree* the *Sky* all lours,
And *Rain* to an *Excess* down pours.

While to its *lowest Pitch* it lies,
The *thundering Tempest* terrifies.

*Yet changing Seasons best agree ;
We're happy'st in Variety ;
And 'tis a just Remark to say,
Sunshine and Rain each other pay.*

PART



PART VIII.

Thursday's Exercise.

Being a Rehearsal of Poems on the Earth's *Creation*, Man's *Redemption*, the World's *Vanity* and Heaven's *Felicity*. A Dialogue between *Thyrsis* and *Orinda*; another between *Sophronia* and *Belira*. A general Song of Praise: And Remarks on the *Four Last Things*.

L.

On the World's Creation.

O Thou Eternal Self-existent CAUSE,
Who form'd'st the *Universe*, and gav'st it
Laws!

The Stamps and Characters of Skill Divine
In the whole Fabrick do with Lustre shine.

At thy all-powerful Word this wond'rous Frame,
This pendent Globe, from Womb of Nothing
Exactly guided by thy fixt Decrees; [came;
Stear'd by thy steady Hand just as thou please.

The joyful Sun glads Nature with its Light;
The Moon and Stars supply its room by Night,
In constant Course, e'er since the Birth of Time;
Nor earlier rise, nor sooner did decline.

Yea

Yea all the glorious Orbs that deck the Skies
Excite our Wonder, and *praeclaim* thy Praise.
Thy potent Arm conducts this pond'rous World;
This mighty Ball by Thee alone is hurl'd.

We read the GRANDEUR of th' Eternal Mind
In the minutest Works or Things we find.
Thy Glory, Wisdom, Pow'r, and Majesty,
O Great JEHOVE ! thy Works on Earth display.

But in the Upper World, thy Courts Above,
With far surpassing Glory dost thou move.
Thy Palace there, O GOD, 's supremely bright,
Fill'd with *Thyself* and infinite Delight.



LI.

On Man's Formation and Redemption.

HOW radiant are thy Works, Almighty
King!

Heav'n, Earth, and Sea, aloud thy Praises sing.
In Thee all Creatures do subsist and move.
Thy Wisdom shines in all, so doth thy Love.

But *Man*, thy Creature *Man*, displays it most.
How wond'rous *form'd* ! And how *redeem'd*
when *lost* !

What nice Proportions shine thro' all his Frame !
Exact its various Parts, there's nothing lame.

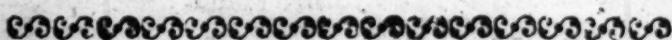
So

So justly by their proper Cements join'd,
 Correctly wrought, for various Ends design'd,
 That ev'ry Part serves for the Use propos'd :
 The *Maker's* Skill and Care's in all disclos'd.

O thou Eternal GOD, from whom I came,
 Who fill'dst my branching Veins with vital
 Flame,
 Who mad'st my Heart to beat, my Blood to flow,
 And on me ev'ry Blessing do'st bestow ;

Who gav'st me *Reason*, an immortal Spirit
 As Angels have, Heav'n with them to inherit,
 Who send'st thy SON to save my Soul from Hell,
 Thy SPIRIT to fit me with Thyself to dwell.

Inspire me, Lord, with grateful Tho'ts of
 In Hallelujahs to thee let me rise ; [Praise.
 To all Eternity thy Glories sing :
 My God, my Maker, Saviour, and my King !



LII.

On the World's Vanity and Heaven's Felicity.

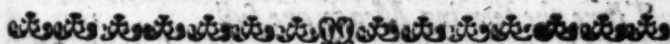
In Imitation of Dr. WATTS.

IN vain we seek an Heaven below ;
 The World's a false, a treach'rous Show.
 Its *distant* Joys we high esteem ;
 When *near*, we grasp a pleasing Dream.
 Its flatt'ring Charms deceive the Eyes.
 In our Embrace the Vision dies.

Earth

Earth is a gaudy Landskip drawn
For fordid Fools to gaze upon.
Distance commends it to the Sight,
In glaring Colours, flatt'ring Light.
But bring the nauseous Dawbing nigh;
Frightful the hideous Figures lie.

Look up, my Soul, to th' Eternal Hills;
There Pleasures flow in christal Rills.
Those *Heavens* are fairer than they seem:
No Curse nor Grief disturb the Stream.
That *Canaan* knows no noxious Thing:
Its Joys are always ravishing.



LIII.

A Pastoral, or Dialogue between Thyrsis and Orinda, a Shepherd and Shepherdess.

Partly by another Hand.

Orinda.

When Death shall rend us from these Kids,
And shut up our divided Lids,
Tell me, dear *Thyrsis*, prithee do,
Where 'tis that thee and I must go.

Thyrsis.

T' Elysium. —

Orinda.

— *Elysium!* Where is't?

Thyrsis.

Right blessed Souls can never miss't.

F

Orinda

Orinda.

I know no other but our Home.
What, is our Cell *Elysium*?

Thirsis.

Lift up thy Eyes to yonder Sky;
Lo, there the Milky Way doth lie.
It is a straight and narrow Way,
That leads to everlasting Day.

Orinda.

Shall we be safe? our Flocks at Rest?
I long to be among the Blest.

Thirsis.

There the teeming Meads are full
Of Grass much softer than our Wool.
There Lambs lie down, free from all Fear,
Free from the Wolf and savage Bear.
A constant Spring, a fixed Sun,
A Day that ever is begun.
Nor will those Pastures e'er decay;
Those Pleasures never fade away.

Orinda.

My Soul dissolves in Tears to see
This blissful State where we must be.

Thirsis.

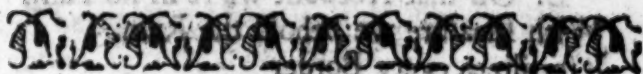
Ah! dear *Orinda*, why do'st cry?

Orinda.

Oh! I am sick, and fain would die.

Thirsis.

Then let us die both, Hand in Hand,
And travel to that happy Land.
For if we die not both together,
'Twill prove *Elysium* to neither.



LIV.

A Dialogue between Sophronia, and Belira, a City and a Country Miss.

Sophronia.

M Adam, at your kind Invitation,
I visit this fine Situation,
To see your Seat, and to inquire
Why you a Country Life admire.

Bel. It suits me best, 't pleas' th my Mind.
Here the Delights I love I find.
I'd rather choose a Country Cell
Than in a noisy City dwell.

So. I fancy did you better know
What Rarities the Town doth show,
You'd change your Mind and Station too,
And with us finer Things pursue.

Bel. Madam, I fear, 'tis but a Fiction.
My Mind lies open to Conviction.
Where is the Place, what are the Things
Superior Satisfaction brings?

So. When Storms arise, and Clouds down
A sudden or a tedious Show'r, [pour
Under Umbrella's we can shelter,
While you thro' thick and thin must welter.

B. On that Account we're in no Pain,
With Pleasure we behold the Rain.
It fertilizes every Border
Sets Fields and Gardens all in Order.

S. Pleasant Diversions of all Kind
On ev'ry turn we there can find,
Balls, Musick-meetings, pleasant Dances,
To charm our Ears, regale our Fancies.

B. We rather Satisfaction find
In cultivating of the Mind:
We spend the Time with equal Pleasure
In seeking after Wisdom's Treasure.

S. The first, the best, of all your Fruit
Is early to our Markets brought.
We have the Choice, whate'er is found
Produc'd from all the Country round.

B. And we are pleas'd as well to taste
When you have paid us for your Haste.
We've as good Fruit, as fine Refection,
In what is of our own Production.

S. Our Trade brings in far greater Gains,
And doubly answers for our Pains.
The finest Eating we enjoy,
And have it in Variety.

B. We have th' Advantages for Health,
Which ballances for all your Wealth.
Our Country Maids look strong and fair,
with plainer Food and finer Air.

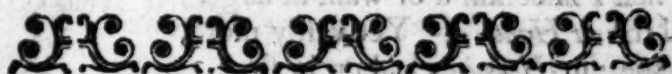
S. The

S. The rattling Wheels, the tuneful Bells,
The grand Approach of *Justice* tells,
Sh'riffs, Gentry, Ladies, all in State,
Upon the Assize and Judges wait,

B. 'Tis Broils and Quarrels bring 'em thither,
Let Criminals converse together.
We rather choose to live at Peace;
For us, those Raree-shows may cease,

S. The City Musick gives Delight,
When we behold the splendid Sight
Of Magistrates in Scarlet State,
Their Train in Robes upon em wait,

B. We envy not the gaudy Shew;
Enjoy your State and Fetters too.
Freedom we have, and no Dependance;
Nor do we owe them our Attendance.



LV.

A Song of Praise to GOD,

OH that I had a Seraph's Flame,
To praise my GREAT CREATOR's;
To celebrate in Strains divine [Name]
The Grace and Wisdom that doth shine

In Man's Production from the Dust,
 And GOD's great Love to him when lost!
 He gave me Being, and displays
 On me his kind auspicious Rays,

Supports my *Life*, provides me *Food*,
 Gives freely ev'ry Thing that's good.
 My furnish'd Table, richly stor'd,
 Doth plentiful Supplies afford!

My *cheerful Cup*, both deep and wide,
 O'erflows with Favours ev'ry Side.
 Each *Element* doth its Tribute pay,
 And fresh Recruits spring every Day.

All Heart can wish doth me surround:
 With ev'ry Blessing I abound.
 The *Manna's* fled around my Tent;
 And *Angels* threat'ning Harms prevent.

They are my *Guardians*, have their Charge,
 When I'm confin'd or walk at large.
 All this *in Hand*. -- Yet vastly more,
 I hope, in *Heaven's* laid up in store,

Since he hath cast this Lot of mine.
 Where Beams of *Grace* and *Glory* shine;
 Where *CHRIST* is King and Saviour nam'd,
 And where *Salvation* is proclaim'd.

My *ravish'd Soul*, entranc'd with Love,
 By Faith aspires to mount above.
 If here on Earth I am sincere,
Eternal Trophies I shall rear.

LVI. On

LVI.

*On the Four Last Things, Death, Judgment,
Heaven, and Hell.*

THE Life of Man swift to its Period flies,
Springs like a Flow'r, soon fades, and
quickly dies.

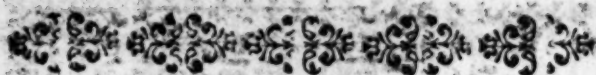
The *Body* in the silent Dust must stay.
*Till Angels sound the Resurrection-day.

The *Soul* mounts up : *Saints* hear their *Come ye
Blest,*
Heav'n is your Home, your everlasting Rest.

The trembling *Sinners* hear the Judge to tell,
Depart, ye Curst ; your Portion is in Hell.

Make **CHRIST**, the Judge, your Friend while
here on Earth ;
Fear, love, and serve him ; so prepare for Death.

No Tongue can tell the Bliss, the Joy, the
Charms,
Of ransom'd Souls clasp'd in their Saviour's
Arms.



LVII.

*A short Abridgment on Dr. Watts's Poem on
Few happy Matches.*

Few happy Matches can we find,
Where Love doth charm and Virtue bind.

NOT the wild Herd of thoughtless Nymphs
and Swains,
Nor sordid earthly Souls, whose Gold's their
Gains.

Not Hell's mad Tribe with wanton Flames in-
spir'd,
Nor stupid marble Forms with Converse tir'd.

Not clouded Minds, of melancholy Strain,
Nor jarring Spirits where Contentions reign.

Nor savage Tempers whose keen Terror grates
On Half themselves. Such can't make happy
Mates.

Two virtuous kindred Souls each other bless
With balmy Peace, and solid Happiness;

Both well-dispos'd, and form'd in Wisdom's
Mould,
In mutual Love this sacred Bond do hold.

PART



P A R T IX.

Friday's Lessons.

Amusements for Children ; wherein you
have

1. Some little Effays on Extracts from the Bible, of several Languages.
2. A Collection of uncommon, long, and hard Words, made intelligible.
3. An Explanation of some Terms in Arts and Sciences.
4. The Lord's Prayer recited in various Languages, rendering them easy for young Memories to learn by Rote at first, and to impress their Minds with the Dialect in which the Sacred Scriptures were originally recorded.

N. B. *The Greek and Hebrew are in Italic and Roman Types, which are familiar to our reading, and which is the Method the Translators of the Bible were obliged to follow, in several Places in both Testaments.*



LVIII.

*A little Specimen of several Languages, taken out
of the Bible, &c.*

HEBREW.

<i>Jehovah Jareh.</i> —	}	God in the Mount.
<i>Jehovah Shalom.</i> —		The Lord send Peace.
<i>Allelujah.</i> —		Praise ye the Lord,
<i>Amen.</i> —		And never cease.

CHALDEE.

*Mene, Mene, Tekel, Upharsin;
Weighed in the Ballance, and found wanting.*

SYRIAC.

*Eli, Eli, lamasabachthani;
My God, my God, why hast thou forsaken me?*

GREEK SYRIAC.

*Anathema, Maranatha;
Accursed 'till the Lord doth come
(Such is the Unbeliever's Doom).*

FRENCH.

*Le Roy des Roys, et le Seigneur des Seigneurs;
King of Kings, and Lord of Lords
(Rules the Creation by his Words).*

ENGLISH.

** To help it off, thus, Poets make
* Out one Verse for the other's sake:
* Thus one for Sense, and one for Rhyme,
* Is thought sufficient at one Time.*

LIX.

*A Sketch of Long Words in several Languages,
or Tongues.*

Four long Words in a Distich, made on the
Destruction of Jerusalem.

L A T I N.

*E*X-tur-ba-ban-tur Hi-e-ro-so-la-mi-po-li-ta-ni
In-nu-me-ra-bi-li-bus So-li-ci-tu-di-ni-bus.

The Jews distracted and perplex
With Wars, and Plagues, and Vengeance vex.

This is the longest Word.

The *Latin* doth afford.

Ho-no-ra-fi-ca-bi-li-ti-tu-di-ne-ta-ti-bus;

[*Bayley's Dict.*]

- Let Men of Ability, among our Gentility,
- Of approved Fidelity, be rank'd with Nobility.

G R E E K. [*in Aristophanes.*]

Spha-gu-do-nu-kar-ge-co-me-tas;

This Word in *Greek* doth show
A proud and powder'd Beau.

Three

Three Words in the *American* or *Indian* Language, recited by Mr. *Cotton Mather*, in the History of NEW ENGLAND, B. 3. pa. 193.

Letters,

* *Noo-wo-man-tam-moo-on-ka-nu-non-nash*, 27

† *Num-mat-che-kod-tan-ta-moo-on-ga-*

nun-no-nash, — — 33

‖ *Kum-mog-ko-do-nat-to-ot-tum-mo-oc-ti-te-*

a-on-gan-nun-no-nash, — — 43
103

Here's Forty Syllables, a frightful Clutter,
Brought in, Three little Sentences to utter.
Above an Hundred Letters strangely throng
T' express Three single Words in th' *Indian*
Tongue.

About a Quarter Part the Letters do
In th' *English* Language, the Translations shew,

* *Our Loves* sufficiently explains

What 'tis th' first long Word contains :

† *Our Lusts* the second Word doth shew :

‖ *Our Questions* what the third mounts to,

Transubstantiationist, an anti-rational Papist,
or a nonconsiderationist,

Add *Anti* to the first Word, then

The Syllables will make out Ten.

LX. And



LX.

An Explanation of some Terms in Arts
and Sciences.

*Hard Words and Terms of Art, if well explain'd,
Diffuseth Light, so Knowledge soon's attain'd.*

1. **D**IVINITY is the Knowledge of the
SACRED SCRIPTURES.

*How bright, how blest, how useful, that Divine
Whose Heav'nlike Life doth with his Preaching
shine !*

2. **H**ISTORY is a true Record of Occurrences
past.

*Historians, who will have their Credit last,
Must faithfully record Transactions past.*

3. **G**EOGRAPHY is a Description of Countries.

*Geographers do write of Land and Seas,
In Miniature vast Tracts describe with Ease.*

4. **A**STRONOMY is the Knowledge of Stars
and Planets.

*The Heav'nly Orbs Astronomers employ,
Converse with Stars is their Delight and Joy.*

5. POETRY is *Skill in composing Verses.*
He's the best *Poet* who employs his Skill
To form Mens Minds to do their Maker's Will.

6. ARITHMETICK is the *Art of computing*
Accompts.

Rare Profit the *Accountant's* Skill attends,
Promoting Trade, and gaining *Wealth*, its Ends.

7. A PHILOSOPHER is a *Lover of Wisdom.*

A true *Philosopher* is one delights
Wisdom to spread in what he speaks or writes.

8. A LINGUIST is one *skill'd in several Lan-*
In various *Tongues* with Skill the *Linguist* talks,
Of Towns and Countries where he *th* made his
[*guages.*
Walks.

9. A LOGICIAN is one that *speaks properly.*

A true *Logician* speaks in proper Strains.
By well-chose Words demonstrates what he means.

10. AN ORATOR is one that *talks elegantly.*

The *Orator* the Ear and Heart will charm,
Convince the Judgment, and th' Affections warm.
[*Faults.*

11. A CRITICK is one who *finds and mends*

He the best *Critick* with us always makes
Who 'th Skill to find, and Will to mend,
Mistakes.

12. OECONOMIST is a good *Governor of an*
[*House.*

A prudent *Oeconomist* will contrive
To save Expences, and make Things to thrive.

LXI.

The Names of the Letters.

Hebrew.		Greek		Num.
Aleph	1	Alpha	a	1
Beth	2	Beta	b	2
Gimel	3	Gamma	g	3
Daleth	4	Delta	d	4
He	5	Epifilon	e	5
Vau	6		v	
Zain	7	Zeta	z	7
Heth	8	Eta	e	8
Teth	9	Theta	th	9
Jod	10	Iota	i	10
Caph	20	Kappa	k	20
Lamed	30	Lamda	l	30
Mem	40	Mu	m	40
Nun	50	Nu	n	50
Samech	60	Xi	zi	60
Hajin	70	O micron	o	70
Pe	80	Pi	p	80
Tzadde	90	Rho	r	100
Koph	100	Sigma	f	200
Resch	200	Tau	t	300
Schin	300	Upfilon	u	400
Tau	400	Phi	ph	500
		Chi	ch	600
		Pfi	pf	700
		Omega	oo	800
<i>In all 22</i>		<i>In all 24</i>		

The Greek final or short s is Number 6. a Figure call'd Koppa stands for 90, m called Sanpi for 900, and the Alpha subscrib'd thus (α) for 1000.

The

LXII.

The LORD'S PRAYER,

in English.

in French.

PREFACE.

OUR Father which art in Heaven;

PETITION.

1. Hallowed be thy Name.
2. Thy Kingdom come.
3. Thy Will be done on Earth, as it is in Heaven.
4. Give us this Day our daily Bread.
5. And forgive us our Debts, as we forgive our Debtors.
6. And lead us not into Temptation; but deliver us from Evil.

DOXOLOGY.

For thine is the Kingdom, the Power, and the Glory, for ever and ever.

AMEN.

Notre Pere qui es aux Cieux;

1. *Ton Nom soit sanctifié.*
2. *Ton Regne vienne.*
3. *Ta Volente soit faite en la Terre, comme au Ciel.*
4. *Donne nous aujourd'hui notre Pain quotidien.*
5. *Et nous pardonne nos Offenses, comme nous pardonna ceux qui nous ont offensez.*
6. *Et ne nous indui point en Tentation: Mais nous delivre du Mal.*

Car a toy est la Rgne, la Puissance, et la Glorie, aux Siecles des Siecles.

AMEN.

LXIII. *The*

LXIII.

The LORD'S PRAYER in Latin and Greek.

Pater noster, qui es
in Cœlis ;

1. Sanctificetur No-
men tuum.
2. Adveniat Regnum
tuum.
3. Fiat Voluntas tua,
sicut in Cœlo, ita
etiam in Terra.
4. Panem nostrum quo-
tidianum da nobis
hodie.
5. Et remitte nobis
Debita nostra, sicut
& nos remittimus
Debitoribus nostris.
6. Et ne nos inducas
in Tentationem, sed
libera nos a Malo.

Quia tuum est Reg-
num, et Potentia,
et Gloria, in Secu-
la Seculorum.

AMEN.

Pater hemōn ho en
tois ouranois,

1. Agiasθheto to onoma
sou.
2. Eltheto he basileia
sou.
3. Genetheto to thelema
sou, ws en ouranois,
kai epi tes ges.
4. Ton arton hemōn ton
epiousion dos hemin se-
meron.
5. Kai aphes hemin ta
opheilemata hemōn,
ws kai hemeis aphie-
men tois opheiletais he-
mōn.
6. Kai me eisenenkes he-
mas eis peirasmon, al-
la rufai hēmas apo tou
ponerou.

Oti sou estin he basileia,
kai he dunamis, kai
he doxa, eis tous aio-
nas.

AMEN.

G

LXIV, The



LXIV.

The Lord's Prayer.

PREFACE.

O U R ^a Father, which art in ^b Heaven,

PETITION.

1. ^c Hallowed be thy ^d Name.
2. Thy ^e Kingdom ^f come.
3. Thy ^g Will be ^h done on ⁱ Earth, ^k as it is in ^l Heaven.
4. ^m Give us ⁿ this Day our ^o daily ^p Bread.
5. And ^q forgive us our ^r Debts, ^s as we ^t forgive ^u our Debtors.
6. ^x And lead us not ^y into ^z Temptation. But ¹ deliver us ² from ³ Evil.

DOXOLOGY.

For ⁴ thine is the ⁵ Kingdom, and the ⁶ Power, and the ⁷ Glory, ⁸ for ever ⁹ and ever. ¹⁰ *Amen.*



LXV.

The Lord's Prayer in HEBREW.

A Vinu ^b Sebaſſamaiim,

1. ^a Jekkadeſh ^d Semcha.
2. ^f Tavo ^e Malhutheha.
3. ^h Jegnaſe ^s retſoneha,
ⁱ Baarets ^t caaſer ^l baſamaiim.
4. ^m Ten Lanu ^a aiom ^{eth} ^p lehem
^o huckkenu.
5. ^q Uſlah ^{eth} ^r peſagnenu, ^t caaſer ^{anu}
^s ſolehim ⁻ lapoſegnim ^u negdenu.
6. ^x Veal ^x tevienu ^l lidde ^z niſſaion,
^{ki} ^{im} ^t atſilenu ^z Mikkol ^z rang.

Ki ⁴ leha ⁵ amamlaha, ⁶ Aggevura,
⁷ veakkavod, ⁸ Legnolam ⁹ Vag-
 ned. ¹⁰ Amen.



LXVI.

<i>Latin Numbers.</i>			<i>Proper Stops of the</i>	
			<i>Voice in reading,</i>	
Unus	I.	— 1		
Duo	II.	— 2	4.	
Tres	III.	— 3	Comma	— ,
Quatuor	IV.	— 4	Semicolon	— ;
Quinque	V.	— 5	Colon	— :
Sex	VI.	— 6	Period	— .
Septem	VII.	— 7	<i>Notes of Affection,</i>	2.
Octo	VIII.	— 8	Interrogation	— ?
Novem	IX.	— 9	Exclamation	— !
Decem	X.	— 10	<i>Marks to direct in</i>	
Undecim	XI.	— 11	<i>true reading,</i>	12.
Duodecim	XII.	— 12	Apostrophe	— ' ,
Tredecim	XIII.	13	Hyphen	— -
Quatuordecim	XIV.	14	Parenthesis	— ()
Quindecim	XV.	15	Brackets	— []
Sexdecim	XVI.	16	Paragraph	— ¶
Septemdecim	XVII.	17	Quotation	— “ ”
Octodecim	XVIII.	18	Section	— §
Novemdecim	XIX.	19	Ellipsis	— ...
Viginti	XX.	20	Index	— +
Centum	C.	— 100	Asterisk	— *
Quingenti	D.	— 500	Obelisk	— †
Mille	M.	1000	Caret	— ^

PART



PART X.

Saturday's Exercise.

CONTAINING

- I. A Computation of daily Expences.
 - II. The Number and Order of the Months.
 - III. *Whittington's* Scheme to get Riches ;
 Part 1. A projected Voyage to *Brazile* :
 Part 2. On the prosperous Return of it.
 - IV. The Excellency of Contentment.
-

On CAPITALS.

In writing Print, observe this Hint :

Make a Circle right O, a Stroke down strait | ,
 Another level — a third that's bevil Λ.

Form true these four, you'll need do more.

In th' Capitals no Stroke else falls.

These will compleat th' whole Alphabet.

G 3

LXVII. A

LXVII.

A Computation of daily Expences.

*Compute the Pence but of one Day's Expence ;
So many Pounds, and Angels, Groats, and Pence,
Are spent in one whole Year's Circumference.*

IF daily *Six-pence* thro' the Year I spend,
To *Nine Pound, Two and Six-pence*, 'twill
extend.

If only *Two-pence* in a Day I save,
Above *Three Pound* to my Command I have.

So small a Stock with Care and Skill imploy'd
Yields many pleasant Things to be enjoy'd.

With a less Sum improv'd some dexterous Hands
In time have rais'd Estates, and purchas'd Lands,
While Stocks in trifling Toys some Spendthrifts
squander,

'Till they're reduc'd to Want, must starve or
wander.

A prudent saving what I can when young,
Brings various Blessings ; in a Train they throng.

I'll SOLOMON's *Virtuous Woman's* Pattern take ;
Her shining Virtues will me happy make.

How shall I please my Self, rejoice my Friends,
If their *Instructions* have such prosp'rous Ends !
I shall gain *Wisdom, Love, Respect, and Treasure,*
To be, and to do Good, yields truest *Pleasure.*

LXVIII. The

LXVIII.

The Number and Order of the MONTHS.

First *January*, then *February*,
March, *April*, *May*, *June*, and *July*,
August, *September*, *October*, *November*,
 And then the Year ends with *December*.

Just Thirty Days compleats <i>November</i> ,	}	120
So <i>April</i> , <i>June</i> , and so <i>September</i>		
<i>February</i> 's Twenty Eight alone,		28
The other Seven have Thirty One.		217

Three Hundred Sixty Five in all. 365
 One you must add when Leap-Years fall.

Of these GOD'S SABBATHS Fifty Two:
 With Rev'rence render him his Due.
 Your MAKER mind and SAVIOUR too.

Then will his Blessings still attend
 The Pains you in the *Week-Days* spend,
 And all in one ETERNAL SABBATH end.

NOTE.

Each Year the *Sun* Six Hours doth gain,
 Which to the *Leap-Year* must remain.
 One Quarter and Half-Quarter * shine
 Above Twelve Moons in Twelve Months Time.

G 4

LXIX. On

* 11 Hours.

LXIX.

On WHITTINGTON's *Cat*.

A pretty Project to engage
 An Half-Crown in a *Brazile* Voy'ge,
 By Two Young Misses, who agree
 Co-partners in the Trade to be.

Part I. *The Outset of the Adventure.*

I.

SINCE from small Beginnings
 Some arrive to large Winnings,
 And by fanciful Sketches
 Aim at getting great Riches,
 We'll agree by Indenture,
 Joint Stocks to adventure,
 Which will plainly be found
 Full one *Eighth of a Pound*.
 At our first setting out
Half-a-Crown we have got,
 And this Stock we'll disburse
 In a raree-fine *Pufs*,
 Train'd up and made able
 To defend a *King's Table*,
 So the brave *Whittington*,
 Lord *Mayor of London*,
 By a fortunate *Cat*,
 Which could conquer a Rat,
 Got his Riches and Honour.
 We will trade in like manner.

2.

Now, this Venture we'll send
 To some *Factor*, or *Friend*; —

But

But we'll not deal with *Spain*,
 Left we're robb'd on the Main.
 'Twill look Great and Genteel,
 So we'll trade to *Brazile*.
 There's *Diamonds* and *Gold*;
 When we catch, we may hold.
 They do come at it cheap,
 Dig it out of Earth's Heap;
 And *Thousands* grow Great
 By the Traffick there met.
 Crown'd Heads are good Traders,
 But they have their *Invaders*.
 They'll give us fine Sables
 To drive *Rats* from their Tables.
 And 'twill merit rich Ermin
 To clear Courts of *Vermin*,
 Whose rav'nous sly Dealing
 Is in plund'ring and stealing;
 Or they'll shark and devour
 What's in Reach of their Pow'r.
 Grand Presents they'll tender
 T' obtain this *Defender*.
 We'll embrace with great Pleasure
 An Exchange for their Treasure.

3.

It will tickle our Fancies
 If we meet such good Chances,
 And we shall be contriving
 Some Grand Way of Living.
 Count how we may wade on
 T' carry our great Trade on,
 And grasp Heaps of Treasure
 To fill up our Measure.

When

When the *Produce* comes home,
 Then the *Courtiers* will come,
 We shall look up so bold,
 Clad in *Velvet* and *Gold*.
 But let's keep our *Minds* humble,
 Lest we happen to stumble.
 'Twill be best to forbear
 Building *Castles* in the Air,
 'Till we see the Event
 Of th' Adventure we've sent.

4.

For if Death should bereave us,
 Poor *Puffs* must deceive us ;
 If our Presents gain'd by Rats
 Fall a Prey to the Pyrates ;
 Or if Factors should break,
 Or the Ship springs a Leak ;
 If Debtors should cheat us,
 Or Insurers defeat us ;
 Farewel our Grand Trade,
 We soon Beggars are made,
 Poor *Peelgarlicks* undone,
 We must scamper and run,
 And retire to old Friends,
 If our Project thus ends
 As a fanciful Dream,
 And contrive a new Scheme.

Part 2. *The Ship's Return.*

5.

But if Fortune should smile
 On our Trade to *Brazile*,
 If our Ship escapes Embargo,
 And arrives with rich Cargo,

When

When our Boxes (now empty)
 Shall have Jewels in Plenty,
 And our Chests shall abound
 With the Treasures there found,
 We'll dress richly, and lo!
 Up to Court we will go,
 And a Figure there make;
 For we'll set up in State.

6.

And to get us high Prizes
 We will try some Devices.
 We'll present our good King
 With a brilliant fine Ring,
 All the *Princesses* Earrings
 Of rich Diamonds for Fairings.
 Those who forward our Dealing
 Will expect a good Feeling.
 'Twill surprize the *Court-Ladies*
 When they hear what our Trade is,
 And 'twill make their Mouths water
 T' be concern'd in the Matter.
 We'll gain their good Graces
 By our shining *Neck-laces*,
 And propose an Exchange
 Of our *Trade* for their *Places*.

7.

If we can but agree
Maids of Honour we shall be.
 Let them trade at their Pleasure
 Where they can, to find Treasure.
 If the *Guarda Cost's* vex 'em,
 Or the *Spaniards* perplex 'em,
 With very small Trouble
 They may make it a *Bubble*,

And

And as great Estates raise
 As some did at *South-Seas*.
 We shall laugh when we see
 How deceiv'd we all be,
 And we'll get Wealth as soon
 At the *World in the Moon*.

On the Excellency of Contentment.

*Great, good, and many, comfortable Things,
 To calm and quiet Minds Contentment brings.*

THere was an old Woman,
 Who did dwell near a Common ;
 Cott and Garden she rented,
 And was with it contented.
 She liv'd by small Winning ;
 What she gain'd was by Spinning ;
 Yet she'd Bed, Crock, and Kettle,
 Warm Cloaths, a good Wittle.
 A Milch Cow she did hire,
 Had good Turf for her Fire ;
 With her Milk she could treat ye,
 Or on a roasted Potatee.
 She did drink Milk and Water,
 Not a Dram of Gin after.
 Of her Little she was careful,
 Liv'd thrifty and chearful.
 She enjoy'd the Sun's Rays ;
 Rates and Taxes none pays ;
 With her Health she had Pleasure,
 And she envy'd none's Treasure.
 Her Wheel merrily she'd twing,
 Yea, she' work on and sing ;
 More at Ease, better pleas'd
 Than a Statesman or King.

PART



PART XI.

Essays on *Birth-day Memorials* for Young Children, and a Form for *renewing the Baptismal Covenant* for such as are arriv'd to a proper Age.

SINCE the Wise CREATOR hath conferred on *Mankind* noble Powers and Faculties, placing him in the next Rank to *Angels*, and hath preferr'd the *Human Nature* in the amazing Work of *Redemption*, the sooner Children are taught to know *themselves*, their *GOD*, and their *Duty*, the more hopeful Prospect there is of their answering the valuable *Ends* of their Creation. In order to it, I conceive that some short *Birth-day Memorials* may be a proper Vehicle to begin with; and having on Tryal found it so, I have presumed to insert a Specimen of a few such short *Hymns*, either of which (*with the needful Alteration of the Two first Lines*) may be adapted for *any other Child* by the Parent or Tutor.

And when any of 'em is arrived to a suitable Age and competent Knowledge, it will not be amiss to prompt 'em *solemnly* to engage themselves by *renewing their Baptismal Covenant*; to inform their Minds and incline their Hearts thereto. I have drawn up, and turn'd into Verse, a short *Form*, to explain and enforce the *Duty*.

LXX. PROEM.



LXX.

P R O E M.

BIRTH-DAY MEMORIALS call to Mind
Why we were *made*, for what *design'd*.

When *Parents* shew an early Care
To teach their *Children* GOD to fear,
Give 'em MEMORIALS to inflame
Their Love for Him from whom they came,
Instruct them well, and make 'em see
How capable of Light they be,
They take right Steps t' *enlarge the Mind*,
And *Wisdom's* hidden *Treasures* find.

To look through *Nature*, grasp the *Poles*,
And learn the Course each *Planet* rolls,
And how their Faculties may reach
The Things the *Starry Heav'n's* do teach;
Nor to stop there, but farther shew
Superior *Knowledge* is in View,
That the First *Cause* and final *End*
Of Beings they may comprehend
By knowing GOD, who *lives* and *reigns*,
And the whole *Universe* maintains,
And if they're of that blessed *Train*,
The Heirs of *Heav'n*, who're *born again*,

Whose

Whose *Hearts* upright, whose *Hands* are clean,
 Whose faithful *Conscience* is serene,
 Still *Light* enlargeth; they may trace
 The Wonders of *Redeeming Grace*.

Nor shall their *pressing forwards* fail
 'Till they are got within the *Vail*.
 Such *glorious Rays* on some have shone,
 That they have counted Heav'n their own,
 And been so *ravish'd* with its Charms,
 As if *clasp'd* in their SAVIOUR's Arms.
 So near hath *Faith* been chang'd to *Sight*,
 'T hath fill'd their *Souls* with strong *Delight*,
 Such Foretastes of *Seraphic Joy*,
 As all *Earth's Frowns* could not destroy;
 Such Hopes on CHRIST, as to depend
Heav'n was their *Home*, and GOD their
Friend.

May we such *glorious Light* attain?
 Let's not in *Darkness* then remain.
 Awake our *Souls*, stretch every *Power*
Wisdom to gain, — lose not an *Hour*.



LXXI.

*Birth-day Memorials call to mind
Why we were form'd, for what design'd.*

J. B. natus 5. October, 1730.

October's Month on the Fifth Day,
In the Year Thirty, the first Ray
Of Light I saw. I'll praise his Name
Who me inspired with vital Flame:
To Him I'll pay my early Hours,
Imploy my Time with all my Powers.
I'll love and tear Him all my Days,
And hope in Heav'n to sing his Praise.
I'll seek to make his Favour sure,
Since shortly Time will be no more.
My noble Nature I'll adorn,
Since I'm made next an Angel's Form.

LXXII.

S. V. nata 5. April, 1731.

THE fifth of April, Thirty One,
Life's radiant Rays first on me shone.
GOD perfected my curious Frame
Exact, each Part in Order came.
He gave me Being, where I find
An heav'nly Light t' inform my Mind.
I'll strive a Thousand Ways t' express
My Duty, Love, and Thankfulness.
The Tribute of my Praise I'll bring
To GOD, my Maker and my King.
I'll love his Laws, his Word regard,
And hope to share in Heav'n's Reward.

T. V. B.



LXXIII.

T. V. B. natus 19. June, 1733.

ON June the Nineteenth, Thirty Three,
 GOD breath'd the Breath of Life in me:

My finish'd Organs were possess'd
 With Faculties divine'y blest.

An active Soul inspired my Frame:

GOD stamp'd his Image on the same:

My Limbs, by proper Cements join'd,

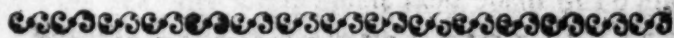
And Powers of Thinking I obtain'd.

Let me improve my Gospel-Light,

Love what is good, do what is right ;

In every Virtue let me shine,

And aim at Happiness divine:



LXXIV.

E. P. nata 5. April, 1734.

THIS Fifth of April, Thirty Four,

My Parent pass'd her painful Hour.

GOD fill'd my Veins with vital Flame,

And gave me Powers to know his Name.

The Wonders of his Skill Divine

In my Formation brightly shine.

He plac'd me in a Gospel-Land,

Where I his Will might understand.

I'll praise the Maker of the Skies,

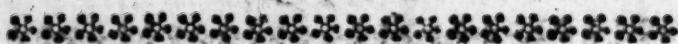
Who did from Dust my Fabrick raise,

And gives me Hopes in Heav'n to spend

A blissful Life; that knows no End.

H

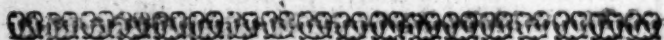
R. P.



LXXV.

R. P. natus 23. September, 1736.

September *Twenty-third, in Thirty-six,*
My Springs of Life on their first Motions fix.
 GOD made my *Heart* to beat, my *Blood* to flow,
 And every *Faculty* He did bestow.
 He plac'd me in a *Rank* but little lower,
 Than *ANGELS* are, conferr'd upon me *Power*
 To know, and serve, and to adore his Name,
 From whom my *Being* and my *Blessings* came.
 Create, O GOD, my precious Soul anew,
 And then in *Heav'n* I'll love and praise Thee too,
 Who form'dst me capable of hon'ring thee,
 And being blest to all *Eternity*.

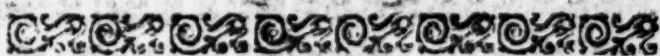


LXXVI.

J. V. P. natus 17. July, 1739.

JULY the *Seventeenth, in Thirty Nine,*
 GOD caus'd his *Light* on me to shine.
 I'll sing his *Praise*, who gave me *Birth*,
 And brought me forth upon this *Earth*,
 Who did his *Power* and *Skill* display
 In bringing *Darkness* into *Day*;
 My curious *Body* organiz'd,
 T'an active *State* of *Life* he rais'd,
 His wond'rous *Word* and *Works* to view,
 To serve Him and enjoy him too.
 Let me not miss the *heav'nly* Prize,
 Nor spend my *Youth* in *Vanities*.

F. B.



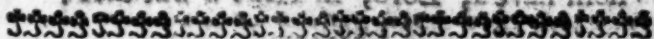
LXXVII.

F. B. natus 18. April, 1740.

APril the Eighteenth, Forty, then I saw,
First Glance of Light ; and my first Breath
did draw.

My finish'd *Fabrick* was compleatly form'd
With proper *Faculties* and *Powers* adorn'd.
My happy Lot in *BRITAIN's* Kingdom stands,
And not with Slaves in *savage Heathen* Lands,
Nor yet among the wretched *Pagan Crew*,
Who nothing of a *GOD* or *SAVIOUR* knew ;
Nor with blind *Papists* ; there *GOD's* Word's
conceal'd ;

But where *Salvation* is by *Christ* reveal'd.
This heav'nly *Light* and *Liberty* I'll prize,
In *Gratitude* and *Love* my *Soul* shall rise.



LXXVIII.

C. B. natus 25. November, 1741.

November Twenty-fifth, in Forty-One,
GOD gave me Being ; he upon me shone
With Beams of *Light*, on me his *Love* display'd,
Form'd in his Likeness, next a *Seraph* made.
When from my *Parent's* pregnant Womb I came,
It was to spread the *Honours* of his Name.
His *Sov'reign Power* all Nature doth command.
He rules the *Universe* with pow'rful Hand.
I'll consecrate to Him my early Days,
I'll seek his Favour, strive to sound his Praise,
And bring Him *Glory* while I here abide.
May I with him in Heav'n be glorify'd !



LXXIX.

An Essay in Verse on a Form for renewing of the
Baptifimal Covenant with GOD.

GENESIS xvii. 1 & 7.

*Walk before me and be thou perfect; and I will e-
stablish my Covenant between me and thee, and
thy Seed after thee, for an everlasting Covenant,
to be A GOD unto thee, &c.*

PSALM lxxiii. Ver. 25.

Whom have I, Lord, in *Heav'n* but thee?
None else on *Earth's* desired of me.

Thrice blessed Souls! They ever may rejoice
Who for their Portion have made GOD their
Choice.

A Covenant with GOD.

ETernal Sov'reign, God of Grace and Love,
Whose Bowels did with tender'st Pity move,
Sinners to save from Hell, and bring to Heav'n,
Thine ONLY SON, the Great Redeemer's giv'n;
And HOLY SPIRIT, thy Image to restore,
To renovate the Mind in ev'ry Pow'r;
To fill the Heart with Grace, and so prepare
The Head a Royal Diadem to wear!

§ 2. Drawn

§ 2. Drawn by thy Pow'r *Divine*, as trembling *Steel*

The Loadstone's strong attractive *Force* doth feel,
Finding within my Breast to glow and rise
An ardent *Flame* to strive and win the *Prize*,
Just as the *Rays* thro' Burning *Glass* we find
Sets all on *Fire*, so my enkindled *Mind*,
Vanquish'd and *overwhelm'd* by *Grace* and *Love*,
Resolves to make its *Peace* with *God* above.
One Look of *Mercy* from thy gracious *Eye*
Will make me *blest* to all *Eternity*.

§ 3. My willing captive *Soul*, o'ercome, is bold
Upon thy *Strength* and *Promise* to lay hold.
Tho' none can bear thy *Glory's* passing by,
A *MOSES* shrinks, and must for *Shelter* fly,
Yet to the *Rock* of *Ages* will I go,
Whence *Streams* of infinite *Compassion* flow.
The *World* I do renounce, with all its *Charms*.
My *Soul* seeks Rest in my *Redeemer's Arms*.

§ 4. Lift up your Heads, ye *Gates*, to entertain
The *KING* of *Glory*: Lo! he comes to reign,
To dwell with *Worms*. My *Soul* admire and see,
JEHOVAH deigns to give *Himself* to thee;
To be thy *COV'NANT GOD*, thy *Rock*, thy
Friend;
To love thee here, to bless thee without End,
To pluck thee as a *Brand* from *Flames* of *Hell*,
And fit thee by his *Grace* in *Heav'n* to dwell.
Thy *Wisdom* 'tis, thy *Glory* to the high'st,
To bind *thyself* in sacred *Bonds* to *CHRIST*.

§ 5. Will the MOST HIGH, the Great and
 Glorious King,
 To contrite *Souls* his Peace and Pardons bring?
 Accept the *Mediation* of his SON [done?
 T' atone for Crimes that mortal *Worms* had
 Shew them his *Love*, his reconciled *Face*,
 From *Earth* advance 'em to an *heav'nly Place*?
 While *Angels* sink beneath their guilty Load,
 A *Ransom's* found for *Man*, thro' a SAVIOUR's
 Blood,

§ 6. O LORD, to Thee do I my *Soul* resign,
 And all my *Pow'rs* : Let me be ever thine.
 Thy righteous *Laws* and *Statutes* I approve,
 And take thee for my Portion, O JEHOVE !
 Subscribing to thy Terms with *Heart* and *Hand*,
 Strengthen'd by Thee, I'll to this *Cov'nant* stand,
 Let me be kept and train'd up by thy *Word*,
 Conducted by thy SPIRIT in th' *heav'nly Road* ;
 Nor *Life* nor *Death* this sacred *Bond* shall sever ;
 My GOD is mine, and *I am* his for ever.

§ 7. O, blessed *Day* ! O, most transporting
Hour !
 God is my Strength, my *Saviour*, and my *Tow'r*.
 Happy the *Soul* to whom this Honour's giv'n,
 To be a *Friend* of GOD, an *Heir* of *Heav'n*.
 A Prospect of this near-approaching *Bliss*,
 To have full *Views*, and be where JESUS is,
 Will fill my *Mind* with ravishing Delights,
 To utmost *Care* and *Diligence* excites.

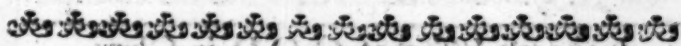
§ 8. If

§ 8. If the first dazzling *Glance* darts such
Fruition,

What *Wonders* shall I see in th' full-ey'd *Vision* !
When all the Beams of *Light* and *Love* refine
My *Soul*, and like its SAVIOUR make it shine !
From these blest *Sights* fresh Joys do ever spring :
Adoring Saints their *Hallelujahs* sing.

G O D looks with Pleasure on this N E W
C R E A T I O N,

And S E R A P H S sing for Joy at M A N ' s
S A L V A T I O N.



LXXX.

Wisdom is the principal Thing, Prov. iv. 7.

T H E most important *Point* we have to gain,
Is to know G O D, his Favour to obtain;
To love him with our Souls ; to keep in Mind
His Laws ; in doing which we Safety find.

Remembring that he form'd us for his Praise,
And brought us into Life his Name to raise.
That his omniscient *Eyes* all Things survey,
Surrounds us with his Blessings *Night and Day*.

He's our *Protector* ; doth our *Guardian* prove ;
Abounds in Acts of *Mercy, Light, and Love*.
Plenteous Supplies for *Soul and Body* grants,
Pardon and Grace, and Help in all our Wants.

He's only to be sought by Prayer for Aid,
And to be serv'd, ador'd, and glorify'd :
In him alone *Salvation's* to be found,
And all his *spiritual Seed* with *Glory* crown'd.

LXXXI.

HAVING turned into *plain Poesy* several select Portions of Scripture, for their better riveting in *Childrens Memories*, I have inserted a few of them for a Specimen, (perhaps they may be useful), viz.
 1. ISAIAH's Vision of God in Glory ;
 2. The Setting up Christ's Kingdom in the World ; 3. St. *John's* Description of the *New Jerusalem* ; and 4. St. *Paul's* Triumph.

 ISAIAH's Vision of G O D in Glory.

Isaiah vi. 1, 2, 3, 4. *I saw the Lord, high and lifted up, &c.*

I Saw the LORD exalted high,
 Enrob'd with glorious Majesty.
 His Train the Heav'nly Temple fill'd,
 All, prostrate, do their Homage yield.
 Around his Throne bright *Seraphs* soar
 T' obey his Will, and to adore,
 Thrice doubly wing'd. Each other tells
 Where perfect Holiness excells.
 With Twain they hide their Feet ; with Twain
 A Covering for their Face they gain ;
 With Twain they fly. Thrice they proclaim
JEHOVAH's Great Tremendous Name,
Most Holy, Holy, Holy One,
LORD GOD Almighty, whose pure Throne
Fills the whole Universe ! Thy Praise
Shall Men and Angels ever raise.
 Heav'n's Arches bow'd, the Pillars shook,
 And all the Temple fill'd with Smoke.

LXXXI, On

LXXXII.

On the Setting up CHRIST's Kingdom
in the World.

LUKE ii. 13, 14. *A Multitude of the Heavenly Host, praising God, and saying, Glory to God in the Highest, &c.*

THO' *David's* royal Sceptre doth decline,
And no more as a *Temporal Kingdom* shine,
GOD sends his ONLY SON, the *Prince of Peace*,
Whose *Spiritual Empire* spreads with great In-
crease.

Sion, behold thy *King*, that promis'd Stone
Above all *Earthly Monarchs* sets his Throne.
The *Morning Star* appears, the *Darkness* flies,
A radiant *Brightness* darts, and fills the Skies.

The *Heathen Oracles* are all struck dumb ;
The long'd-for *Sun of Righteousness* doth come :
A SAVIOUR shines, and underneath his Wings
Reviving Light with Grace and Glory springs.
Both Heav'n and Earth proclaim, (resound agen)
Glory to GOD, Peace and Goodwill to Men !

A new and living Way. CHRIST now reveals :
Justice is satisfy'd, and *Grace* prevails.

And thro' the World this spreading Gospel flies,
The Rage and Pow'r of *Hell* and *Rome* defies ;
Expecting when the glorious Time will come
That GOD will bring his scatter'd *Israel* home,

And gather *Jew* and *Gentile* in one Fold :
When thro' the wond'ring World it shall be told
That *Sin* doth cease, that *Holiness* obtains.

A Thousand Years on Earth thus JESUS reigns.

LXXXII St.

LXXXIII.

St. JOHN'S Description of the *New Jerusalem*.

REVEL. xxi. Ver. 10. to the End.

And he shewed me that great City the holy Jerusalem descending out of Heaven from GOD, having the Glory of GOD, and her Light was like unto a Stone most pretious, &c.

A Wake, my Soul! stretch ev'ry Pow'r,
 Look thro' the Veil, see, and adore.
 Lo! *Heav'n* comes down on *Earth* agen,
 And *GOD* delights to dwell with *Men*.
 His Glory shines from off his Throne,
 Like Christal or the Jasper-Stone.
 The *NEW JERUSALEM* appears,
 Inhabited by *Heav'n-born* Heirs:
 Its Fences high, *Twelve* lofty Gates:
 At each an armed *Angel* waits.
 On ev'ry Square *Three* Gates are fam'd,
 From the *Twelve Tribes of Israel* nam'd.
 Impregnable's the City Wall:
 The Building doth for Wonder call:
 Fixt on *Twelve* firm Foundations stands,
 Laid by the *Twelve Apostles* Hands.
 The Founder it is *CHRIST* alone:
 HE's the Chief Head, the Corner-Stone.
Twelve Thousand Furlongs on each Side.
 With th' *Angel's* golden Reed 'tis try'd.
 The *Ground-Work's* garnish'd with rich Stones,
 * *Twelve* pretious and resplendent ones.
 These *Hieroglyphic Stones* shew forth
 Redeemed Souls intrinsic Worth.

Their

Their heav'nly *Birth*, their *Life* divine,
 Like sparkling *Diamonds* do shine.
 Their *Crowns of Glory*, set with *Gems*,
 Excel all earthly *Diadems*.
 Their glitt'ring *Robes*, their *Gifts* and *Graces*,
 Reflect a Lustre on their Faces.
 Their burning *Zeal*, their flaming *Love*,
 Through ev'ry Street with Joy doth rove.
 Each Gate's a radiant *Pearl* entire.
 Its Brightness shines like burning Fire.
 The Pavement is of purest *Gold*,
 Transparent *Glass* doth Likeness hold.
 No earthly *Temple* here is seen,
 Nor *Sun*, nor *Moon*, to shine therein :
 GOD and the LAMB with glorious *Grace*
 The *Temple* form, and fill the Place.
 They are its Light, from thence do stream
 Transporting Joys, from ev'ry Beam.
 The dazzling Rays so strongly roll,
 They drown the Sight, o'erwhelm the Soul.
 Nations and Thrones their Glory bring
 To CHRIST, their *Saviour* and their *King*.
 Here no Defilement e'er shall dwell,
 Nor those who Falshoods love or tell.
 Those Gates still stand extended wide,
 A Palace for the *Glorify'd*,
 Whose Names in th' *Book of Life* do stand,
 Recorded by their SAVIOUR's Hand.

* The Twelve Precious Stones are supposed by Mr. Pool to represent the Christian Graces, &c.

JASPER, impregnable; SAPPHIRE, pure and holy; CALCEDONIE, Zeal for God; EMERALD, vigorous and lively; SARDONYX, Fortitude; SARDIUS, Love and Wisdom; CHRYSOLITE, an enlighten'd Mind; BERYLL, quick Understandings; TOPAS, penetrating Judgment; CHRYSOPRASUS, Sincerity; JACINT, Serenity; AMETHYST, Sobriety.

LXXXIII

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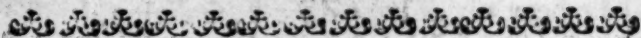
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 JACINT, Serenity; AMETHYST, Sobriety.



LXXXIV.

St. PAUL's Triumph.

Rom. viii. 14, 16, 17, 33, to the End.

As many as are led by the Spirit of God, they are the Sons of God: And if Children, then Heirs, Joint-Heirs with Christ. Who shall lay any Thing to the Charge of God's Elect? &c.

IF we the Witness do obtain
 That CHRIST within our Souls doth reign,
 If guided by his HOLY SPIRIT,
 As Sons of GOD, we shall inherit,
 Joint-Heirs with CHRIST, who for us dy'd,
 With Him we shall be glorify'd.
 On Safety's Rock we sit and sing,
 Triumphant in our GOD and KING.
 Who shall accuse? Who can condemn,
 Since CHRIST, who dy'd, is ris'n agen?
 Who dares attempt our Souls to harm,
 Or try to rend us from his Arm?
 Shall Tribulation, or Distress?
 Famine, or Flames, or Nakedness?
 Or Persecution, or the Sword?
 We're more than Conq'rors through our Lord.
 We know in whom we have believ'd;
 Secure, we shall not be deceiv'd.
 Nor Death, nor Life, nor Pow'r, nor Throne,
 Or present Things, or Things to come;
 Nor deep Designs, nor Highths above,
 Shall ever separate from his Love.
 Our Safety's fixt in CHRIST our LORD,
 And we'll depend upon his Word.

PART

P A R T XII.

An APPENDIX or SUPPLEMENT,
to gather up a few short Lessons and Instructions for *Children*, which could not conveniently be rang'd in a proper Order with the preceding Sections.

LXXXV.

A Specimen of some short Proverbial Lessons for Children, to try their Memories, on the first Essays to teach 'em, for the Nurse to begin with as soon as the Child can speak.

1. **A**T dawning Age Youth best engage ;
Then fix their Mind when well inclin'd.
2. Early prevail, to turn the Scale
Of Youth's first Days to Wisdom's Ways.
3. Make much of Time while in your Prime.
Now Virtue chuse, and Vice refuse.
4. Oh ! 'tis rare Wit Time right to hit.
Striking when hot, nice Points are got.

Lessons before they are perfect in Reading.

1. **W**Hen Children do their Part
To learn good Things by Heart,
They gain a Treasure, give Parents Pleasure,
Stand fair t' excel in Art.
2. You quickly will improve,
If Learning you do love,
And take Delight to do what's right,
Regarding G O D above.
3. In all the Turns of Life
The happiest Step you take,
Whether you eat, or drink, or act,
To do it for G O D's sake.

LXXXIV. *Lessons*



LXXXVI.

Lessons to be taught when Reason and Consideration are exerted.

1. **A** Filial Fear of G O D imprint
On a Child's early Tho'ts, when blest,
Draws its Affections to his Law,
And fills the Soul with rev'rent Awe.

2. How lovely doth that Lad appear
Who bends his Thoughts, and lends an Ear,
Implies the Pow'rs of Heart and Mind
To learn, and *Wisdom's* Ways to find !

3. 'Tis best when Reason on the Throne
Informs the Mind, and rules alone,
Directs th' Affections of the Soul,
And Vice and Folly doth controul.

When arriv'd to a fit Age to be placed abroad to Trade, Professions, or for Education.

1. **I**N all the various Views and Turns of Life,
Keep a clear Conscience, calm, and free
...from Strife.

Remember always GOD's omniscient Eye
Doth scan your Thoughts, and all your Actions
weigh.

2. Mind that surprizing Chances in an Hour
May dash your Hopes, and spoil your chief
Delights ;

Time is uncertain ; what Good's in your Pow'r
Strive to effect, dispatch it off at rights.

3. Happy the virtuous Youth and trebly blest
Who, 'till he'th *Wisdom* gain'd, is not at Rest.
Their Blessings shall to heav'nly Treasures swell
Who mind their End, improve their Talents
well.

LXXXV. The

LXXXVII.

The STUDIOUS SCHOLAR to th' industrious

Bee,

The fruitful *Vine*, the spreading *Cedar-Tree*,
And radiant rising *Sun*, compar'd we see. }

It charms a Parent's Soul, and cheers his Heart.

To see his Offspring early take the Part
Of the laborious *Bee*, who spreads his Wings,
And choice Supplies unto the *Hive* it brings,
Sucks the rich Sweetness from the blushing *Rose*,
Selects Provisions from each Flow'r that grows;
Of plenteous Store his Cell hath full Supply
To feed upon, while *Drones* do starve and die.

2.

How ravishing, how useful, is the *Vine*,
Fronting the *Sun*; thence draws its gen'rous *Wine*.
Its ripen'd Juices round the Tendrels roll,
Invigorates the Heart, and cheers the Soul.
A flourishing young Vineyard is a Sight
Gives Joy, and Hopes of Profit with Delight,

3.

So springs the learning *Youth*, as *Cedars* rise,
And lift their spreading Branches to the Skies.
When grown they serve for ev'ry grand Design:
In *State*, or *Trade*, or *Temple-Work*, they shine:
Rich Odours give, and brighter Lustre yield,
When form'd for *Use* than tow'ring in the Field.

4.

The *Sun*, emerging from its Shades of Night,
Breaks forth with Glory, still increasing Light,
And gaining Strength and Influence, 'till it bring
A plenteous Crop to crown the teeming Spring.
So cheers, revives, and flourisheth the *Youth*
Who *Wisdom* gains, and *Virtue* deckt with *Truth*.

LXXXVIII. A

LXXXVIII.

*A prudent Forecast, humble Frame of Mind,
A generous Soul, adorn the Youth inclin'd
His Way to Honour's Temple right to find.* }

With Diligence imploy the Time of Life :
Fly from *Prophaneness, Idleness, and
Strife,*

Choose Conversation where you may improve
In *Knowledge, Virtue, Credit, and in Love.*
Mind you've a *Talent* trusted in your Hand ;
Make a right Use of 't, do not loit'ring stand :
Call in Heav'n's Aid to gain a blest Increase.
Your sure Reward's a Crown of Life and Peace.

'Tis not a fair, well-drest, and pleasant Face
Affords the lov'lest Views of Comeliness ;
But 'tis *Humility* adorns the Mind,
And *Meekness* shews true Beauty there enshrin'd.
Bright Beams of Lustre stream from ev'ry Eye,
Where *Virtue* sits enthron'd with *Modesty.*
While just Contempt is cast on-haughty *Pride*
A Front that's *impudent* the Wise deride.

The generous *Student* highly I commend.
Who minds his Books is to himself a Friend,
Diffusing *Knowledge* freely like the *Sun,*
Informing others what his Pains have won,
Spreading his Influence ; all around him find
A common Benefactor to Mankind.
His *useful Life* with Praise and Honour crown'd,
His *sparkling Soul* with Pleasures must abound.

LXXXIX.

On a proper and elegant Delivery.

RIGHT ELOCUTION gains Command
 Over the *Ear*, the *Heart*, and *Hand* ;
 Would you speak gracefully, endeavour
 To form right Tho'ts, pronounce 'em cleaver.
Emphatical Distinctions give
 Force to your *Diction*, makes it live ;
 When *Sense* and *Eloquence* combine
 With *Verity*, ORATIONS shine.
Rhetorical Persuasives move,
 They charm and gain Esteem and Love ;
 No ORPHEAN Harp, no SYREN's Song,
 So ravisheth a list'ning Throng.
 Silver Tongu'd Orators do find
 Easy Approaches to the Mind ;
 So pierceth Truth, in Lights array,
Reason's convinc'd, Clouds fly away.
 Such golden Sentences have flown
 From some, whose Characters have shone
 Like Stars. 'Tis to their Influence bright
 The World's indebted much for Light.
 The Tongue well turn'd hath Wonders done,
 Brought dark Designs forth to the Sun,
 Effected Great and Glorious Things,
 Of which the whole Creation rings.

XC.

Rules for proper and graceful Reading.

SOME vocal Variations
 Are requir'd on Occasions.
 If you aim at right Reading
 Useful Stops must have heeding.

Neither *stutter* nor *mutter*,
 But *distinct* your Words utter.
 Pause at *Comma* and *Colon*;
 So the Sense will smooth roll on.
 Mind to stop at a *Period*,
 Or the Sense will sound very odd.
 Proper *Accents* embellish
 Give the Ear a fine Relish.
 True *Pathos*, well turning,
 Is to Language adorning.
 Placing *Cadences* rightly
 Renders Eloquence sprightly.



XCI.

Directions to get a faithful Friend.

*Oh! may I find a faithful Friend,
 With Gain and Pleasure Time to spend.*

I'LL choose for my Companion sweet,
 The Soul where *Virtue's* Features meet,
 Whose *yielding Heart*, whose *ready Hand*,
 Twisted with mine form *Friendship's Band*.
 Each others Bliss we will design;
 Like JONATHAN and DAVID twine.
 In pleasant Talk, in cheerful Song,
 Our Converſe Hours ſhall roll along.
 Our melting Paſſions ſhall improve,
 'Till we attain ſeraphic Love.
 We'll ſtretch our Minds to *Light divine*,
 And learn wherewith 'tis *Angels* ſhine.
 When we in *heav'nly Conſorts* meet,
 'Tis then our *Blifs* will be complete.

XCI. From



*From several Amusements composed to try the Tem-
pers of, and give a Spring to, Childrens Fancies,
I have inserted a few for a Specimen, viz. A
Touch of OEconomy, A Turn in a Garden,
A Taste of Fruit, A Return of Thanks to
Tutors, and A Retiring to Rest.*

XCII.

A Bill of Fare, t' assist a young OEconomist.

I'LL tell you, Sir, when I'm the Guide,
Your House-keeper, how I'll provide,
To get your Table well supply'd. }

As Sabbath-Day is first and chief,
I'll dress you Ven'son or Roast-Beef.
Mondays a Turkey, Ducks, or Goose;
Tuesdays the finest Fish I'll chuse.
Wednesdays a Dish of Fowls and Ham;
Thursdays some Mutton or House-Lamb.
Fridays a Joint of Veal will please:
Saturdays Pig, or Pork and Pease.

Some proper Times a Change I'll try;
Wild-Fowl, an Hare, or Pidgeon-Pye,
With fav'ry Sauces, and add to't
A Pudding, Custards, Tarts, or Fruit.
I'll get from ev'r Element
Some pretty Things, to give Content.
I'll learn the Skill, and shew my Art,
To finish with a nice Desert.

Sir, can you think of ought that's finer
For a Young Cook to make a Dinner?



XCIII.

On a Walk in a Garden.

THE <i>Winter's</i> gone, The <i>Spring's</i> come on : <i>Birds</i> all in Trances, The <i>Sun</i> advances ; His Beams revive ; <i>Plants</i> grow and thrive. The <i>Earth</i> produces Her choicest Juices. New Life is seen In ev'ry <i>Green</i>. The <i>Branches</i> sprout, <i>Blossoms</i> burst out : All looks so nice Like <i>PARADISE</i>. The very <i>Hedges</i> Give pleasant Pledges. Within these Fences I'll feast my <i>Sences</i>. <i>Musick</i> I hear From <i>Birds</i> in th' Air ; <i>Beauty</i> I see From ev'ry <i>Tree</i>. I smell in <i>Bow'rs</i> The <i>fragrant Flow'rs</i>. And <i>handling</i> Fruit Adds Pleasure to't. 'Tis fine to eat When ripe compleat.	The Walks invite To sweet Delight. The healthful Air My Spirits chear. Such curious Ranges, Such constant Changes, The Borders shew ; Each Flow'r seems new. 'Tis hard to tell Which doth excel. Variety Starts every Day. At Gathering-Time, When Fruits in Prime, You grasp in Arms Delightful Charms. Yea, in some measure, It gives a Pleasure To shew your Art In the Working Part. 'Twill stir your Blood, Relish your Food, Improve your Health, Preserve your Wealth ; Afford Insight, And rich Delight, To see how Things In Nature springs,
---	---

And raise your Thoughts to bless his Name

From whom the WHOLE CREATION came.

XCIV. O

On a Walk among the Fruit-Trees.

When I into the Gardens come,
 And view the Ranges all in Bloom,
 Foretel a Crop in Nature's Womb.
 My Fancy roves, methinks I find
 Fruit ripe and fine, of every Kind,
 To please the Taste, regale the Mind.
 Yet these Things fade, my Aims are higher ;
 'Tis Fruit immortal I desire ;
I'll to the Tree of Life aspire.

XCIV.

*On a Desert of Fruit. In Two Parts.*1. *To my P A P P A.*

I Pray you, Sir, now Fruit is here,
 That I may have a little Share.
 'Tis Pity waste what looks so decent ;
 I love its Taste ; 'tis charming pleasant.
Fruit's made for Food, 'tis Nature's Physick,
It cools the Blood, prevents the Ptytick.
A Modicum from you will please,
And set my longing Mind at Ease.

XCV.

2. *To my M A M M A.*

MAdam, your Fruit looks most inviting,
 A tender Touch on't is delighting.
 To th' Taste 'tis rich, and sweet its Savor ;
 Its Smell affords a pleasant Flavor.
I hear it crush'd and eat with Pleasure,
And hope t' enjoy a mod'rate Measure.
Madam, my Senses all agree
A little Fruit is good for me.

XCVI.

A Child's Request to be heard its Lessons.

To my P A P P A.

I Beg you, Sir, you'll be so kind
In what I've learn'd t' refresh my Mind.
Hear me repeat it; help me on,
To perfect what I have begun.
'Tis Pity, Sir, to lose again
What cost in learning so much Pain.
I love th' Imploy; I'll do my Part
T' improve my Mind, with all my Heart.

XCVII.

To my M A M M A.

M Adam, your constant Care each Day,
In teaching me to read and pray,
T' instruct me in G O D's sacred Word,
How I may know and serve the L O R D;
To train me up in Virtue's Ways,
Deserves my Duty, Love, and Praise.
I thank you for't. These Measures tend
T' an happy Life and blissful End.

XCVIII.

Asking Leave to go to Bed.

A LL Business done; the Night's come on;
My tired Mind to Sleep's inclin'd.
I make Petition for your Permission
Now to retire, and say my Pray'r
That G O D will keep me while I sleep.
Then shall I rest, be safe, and blest.
When I awake, Returns I'll make:
My Thanks and Praise to G O D I'll raise,
I'll love and serve Him all my Days.

XCIX. THE



XCIX.

THE Frauds of the *Romish Church* in pretending to a Power vested in their PONTIFF (and those authorized by him) to pardon and absolve from all Sins, is so fully and clearly illustrated in the EARL OF ROCHESTER's *pertinent* and *humorous* Poem (worthy to be engraven on a Pillar of Brass), that I thought it very proper *here* to insert it.

That PROTESTANTS may the better be acquainted with *this notorious Cheat*, and arm'd against the subtle Attempts of *Popish Emissaries*, who are so strenuously ingaged (and of late have been too successful) in propogating this dangerous Tenent, and palpable Imposition on the *Estates* and *Souls* of their blinded *Votaries*, *viz.* that a mortal Man the *Pope of Rome* hath in his Hands the Keys of eternal *Life* and *Death*; having HELL at his *Command*, and HEAVEN at his *Disposal*. What more flagrant Affront can be given to *Humane Reason* or to *Divine Revelation*?

As also to establish CHRISTIANS in the Knowledge and Belief of that great and important Doctrine; that *none* can forgive Sins but GOD, to whom *alone*, through the Merits of JESUS CHRIST, we must apply for *Pardon*.

And to raise a *Gratitude* in the Hearts of the REFORMED for so valuable a Privilege as is the enjoying the free Use of their BIBLES; the Right to which that *Cloud* of our MARTYRS (before recited) maintained to their *Death*, and sealed their *glorious Testimony* in the Flames with their Blood.

C.

Lord ROCHESTER the Cheat explains
Of ROME's Pretence to pardon Sins.

*If Rome can pardon Sins, as Romans hold,
And if those Pardons can be bought and sold,
It were no Sin t'adore and worship GOLD.*

Rochester.

IT happen'd on a certain Time,
TWO SEIGNIORES, who their Prime
Of Life had spent in Wickedness,
Came to HIS HOLINESS to confess;
Of which the one had *Riches store*,
The other, *wicked Wretch!* was *poor*.
But, both grown old, had now a Mind
To die in *Peace with all Mankind*;
And go to Heav'n a nearer Way,
Than those who all their Life-time pray;
Which may effected be, they hope,
By buying *Pardon* of the *Pope*.
So, calling fresh to mind their Sins,
The rich Offender thus begins:

' *Most holy Father!* I have been,
' I must confess, in many a Sin.
' All *Laws Divine* I've thought a Joke;
' All *Human Laws* for Interest broke.
' And, to encrease my ill-got Store,
' Thought it no Crime t' oppress the *Poor*,
' To cheat the *Rich*, betray my *Friends*,
' Or any Thing, to gain my Ends.
' But now, grown old, and near to die.
' I do repent most heartily
' Of all my vile Offences past,
' And in particular the last,

' By

' By which I wickedly beguil'd,
 ' A dead *Friend's Son*, my *Guardian-Child*,
 ' Of all his dear paternal Store,
 ' Which was *Ten Thousand Pounds*, or more ;
 ' Who since is *starv'd to Death*, by Want ;
 ' And now, sincerely I repent :
 ' Which that *Your HOLINESS* may see,
 ' One half the Sum I've brought with me,
 ' And thus I cast it at your Feet ;
 ' Dispose of it, as you think meet,
 ' To *pious Uses*, or your own ;
 ' I hope 'twill all my Faults attone.

Friend, quoth the *POPE*, I'm glad to see
Such true Repentance wrought in thee ;
But, as your Sins are very great,
You have but half repented yet :
Not can your Pardon be obtain'd,
Unless the Whole which thus you've gain'd,
To pious Uses be ordain'd.

' ALL ! cry'd the *Man* ; I thought that half
 ' Had been a pretty Price enough.

Nay, quoth the *POPE*, *Sir*, if you hum--
And ha ! at parting with the Sum,
Go ; keep it, do ; and damn your Soul :
I tell you I must have the Whole.

'Tis not a little Thing procures
A Pardon for such Sins as yours.

Well, rather than be doom'd to go,
 To dwell with *everlasting Woe*,
 One would give any Thing (you know)
 So th' other half was thrown down to't :
 And then he soon obtain'd his Suit ;
 A Pardon for his Sins was giv'n,
 And home he went assur'd of *Heav'n*.

And

And now the *poor Man* bends his Knee ;
 “ Most *holy Father*, pardon me,
 “ A poor and humble Penitent,
 “ Who all my Substance vilely spent,
 “ In every wanton, youthful Pleasure ;
 “ But now I suffer out of Measure ;
 “ With dire Diseases being fraught,
 “ And eke so poor, not worth a Groat.
Poor ! quoth the POPE, then cease your Suit,
Indeed you may as well be mute ;
Forbear your (now too late) Contrition,
You’re in a reprobate Condition.
What ! spend your Wealth, and from the Whole
Not keep one Soule, to save your Soul !
O ! you’re a Sinner, and a hard one,
I wonder you can ask a Pardon :
Friend, they’re not had, unless you buy ’em,
You’re therefore damn’d, as sure as I am
Vicegerent to the KING OF HEAVEN :
No, no, such Sins can’t be forgiven,
I cannot save you if I would,
Nor would I do it, if I could.
 Home goes the *Man* in deep Despair,
 And dy’d soon after he came there ;
 And went, (tis said,) to *Hell* ; but sure,
 He was not damn’d for being poor !
 But long he had not been below,
 Before he saw his *Friend* come too.
 At this he was in great Surprise,
 And scarcely could believe his Eyes.
What ! Friend, said he, are you come too !
I thought the POPE had pardon’d you.
 “ Yes, quoth the *Man*, I thought so too ;
 “ But I was by the *POPE* trappann’d,
 “ The *Devil* could not read his *Hand*.

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 **O**bserving, on a Review, some small *Errors* in the *Printing*, and a few *Mistakes* in the *Calculations*, &c. but neither of 'em of Moment to need a formal *Errata* for young Persons, if any *critical Reader* takes Notice thereof, I confide in his *Candor* to overlook or correct 'em. I am sensible these Papers are defective in their *Method*, *Order*, and many other *Respects*; which I hope will provoke some *masterly Pen* to oblige the *Publick* with a *Performance* of this Nature more compleat and perfect.

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